

8 Rev. W. Ferris  
(8) Blindness  
from the Air

THE  
SIGNS OF THE TIMES:

OR THE  
Overthrow of the PAPAL TYRANNY in France,  
THE PRELUDE OF  
DESTRUCTION to POPERY and DESPOTISM;  
BUT OF  
PEACE TO MANKIND.

---

BY J. BICHENO.

---

Second Edition, with large Additions;

---

I have told you before it come to pass, that when it is come to pass ye might believe.

JESUS.

Babylon the Great is fallen, is fallen! Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Therefore shall her plagues come in one day, death, and mourning, and famine. Rev. xviii. 2, 8.

Be ye ready; for in such an hour as ye think not the Son of Man cometh.

JESUS.

---

LONDON:

PRINTED FOR THE AUTHOR,

AND SOLD BY PARSONS, PATERNOSTER-RROW; COTTE AND JAMES,  
BRISTOL; CAMPBELL, BATH; FULLER, NEWBURY; SNARE, READING;  
AND HAROLD, MARLBOROUGH. PRICE 1s. 6d.

Of whom may be had, the Author's FRIENDLY ADDRESS to the JEWS,  
and LETTER to Mr. D. LEVI. Price 1s. 6d.

---

M DCC XCIV.





---

## ADVERTISEMENT.

*HISTORY* no where informs us of any event so extraordinary as the late revolution in France. If viewed on all sides, with its attending circumstances, by an attentive and unprejudiced eye, it must surely excite the greatest astonishment; and those who have been used to unite in their minds the providence of God with human occurrences, (whether they approve of this great change of things or not) cannot help inquiring, Is this from men, or is it from God? Is it one of those commotions produced by the conflicting passions of men, that rise and sink, and are soon forgotten; or is it one of those events which mark the great æras of time, and from which originate new orders of things?—If the latter, it is undoubtedly the theme of prophecy.

Appearances indicate that this will be a fatal stroke to the papal usurpations, and to the reign of despotism. Those prophecies therefore, which direct our hopes to that interesting period, when all antichristian tyrannies are to perish, deserve, at this time, peculiar attention. But where shall we find a clue to guide us in our inquiries? The author of the following thoughts consulted commentators the most generally approved, on the prophecies of

*Daniel and the Revelation of John. He found much to edify and to excite curiosity, but was still in the midst of a wilderness. At length he was determined to commit himself to his own investigations, and explore these regions of wonders, without placing implicit confidence in any guide. Circumstances led him to conjecture, that the beast which John saw coming up out of the earth was Lewis the Fourteenth, or the French tyranny, perfected by him, and supported by his successors; and that it was this beast which slew the witnesses. This is the clue which he has followed; and he thinks it is that by which the mazes of these wonderful visions, at least as far as they have been accomplished, may be traced with precision, and some things, which are yet to come, be conjectured with great advantage. But without this to guide us, all seems confusion.*

*A serious application to the study of the prophecies, and an attentive observation of the signs of the times, have produced in my mind the strongest persuasion, that the utter downfall of the papacy, the final overthrow of despotism, the restoration of the Jews, and the renovation of all things, are near at hand; and that every year will astonish us with new wonders. "As the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, and marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of Man be."*

be." \* *From this persuasion arises the indispensable duty of calling the attention of mankind, with peculiar earnestness, to the things which belong to their peace.* "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." †

*I know what an author, who writes on subjects like these, has to expect. But my heart tells me, that I publish these thoughts with the purest intentions, and that my only aims are to serve the interests of Christianity, to promote the welfare of my countrymen, and the common cause of humanity, by inviting men to consider the signs of the times; that, as individuals and as a nation, we may examine our ways, repent and reform; that thus the divine displeasure may be averted, and that constitution, which has secured to this empire so many blessings, to which most other nations are strangers, may be purified and strengthened, and by these means be continued to our posterity. I do therefore most fervently pray, that God may succeed this feeble attempt, and bless us, and all men, with peace.*

\* Matt. xxiv. 37—39.

† Joel ii. 1.

Newbury,

January 19th, 1793.





Prev  
First  
xii  
Second  
and  
day  
—  
Third  
wi  
Conc

# C O N T E N T S.

---

	Page
Previous Thoughts	I
First Inquiry, <i>respecting the dragon and the two beasts</i> , Rev. xii. and xiii.	9
Second Inquiry, <i>respecting the two Witnesses—when, where, and by whom slain—the length of time intended by the three days and a half, during which they are to lie politically dead—and the consequences of their revival</i>	33
Third Inquiry, <i>respecting the agreement of prophetic numbers with the French revolution in 1789</i>	67
Conclusion	77



1 \_\_\_\_\_  
2 \_\_\_\_\_  
3 \_\_\_\_\_  
4 \_\_\_\_\_  
5 \_\_\_\_\_  
6 \_\_\_\_\_  
7 \_\_\_\_\_  
8 \_\_\_\_\_  
9 \_\_\_\_\_  
10 \_\_\_\_\_  
11 \_\_\_\_\_  
12 \_\_\_\_\_  
13 \_\_\_\_\_  
14 \_\_\_\_\_  
15 \_\_\_\_\_  
16 \_\_\_\_\_  
17 \_\_\_\_\_  
18 \_\_\_\_\_  
19 \_\_\_\_\_  
20 \_\_\_\_\_  
21 \_\_\_\_\_  
22 \_\_\_\_\_  
23 \_\_\_\_\_  
24 \_\_\_\_\_  
25 \_\_\_\_\_  
26 \_\_\_\_\_  
27 \_\_\_\_\_  
28 \_\_\_\_\_  
29 \_\_\_\_\_  
30 \_\_\_\_\_  
31 \_\_\_\_\_  
32 \_\_\_\_\_  
33 \_\_\_\_\_  
34 \_\_\_\_\_  
35 \_\_\_\_\_  
36 \_\_\_\_\_  
37 \_\_\_\_\_  
38 \_\_\_\_\_  
39 \_\_\_\_\_  
40 \_\_\_\_\_  
41 \_\_\_\_\_  
42 \_\_\_\_\_  
43 \_\_\_\_\_  
44 \_\_\_\_\_  
45 \_\_\_\_\_  
46 \_\_\_\_\_  
47 \_\_\_\_\_  
48 \_\_\_\_\_  
49 \_\_\_\_\_  
50 \_\_\_\_\_  
51 \_\_\_\_\_  
52 \_\_\_\_\_  
53 \_\_\_\_\_  
54 \_\_\_\_\_  
55 \_\_\_\_\_  
56 \_\_\_\_\_  
57 \_\_\_\_\_  
58 \_\_\_\_\_  
59 \_\_\_\_\_  
60 \_\_\_\_\_  
61 \_\_\_\_\_  
62 \_\_\_\_\_  
63 \_\_\_\_\_  
64 \_\_\_\_\_  
65 \_\_\_\_\_  
66 \_\_\_\_\_  
67 \_\_\_\_\_  
68 \_\_\_\_\_  
69 \_\_\_\_\_  
70 \_\_\_\_\_  
71 \_\_\_\_\_  
72 \_\_\_\_\_  
73 \_\_\_\_\_  
74 \_\_\_\_\_  
75 \_\_\_\_\_  
76 \_\_\_\_\_  
77 \_\_\_\_\_  
78 \_\_\_\_\_  
79 \_\_\_\_\_  
80 \_\_\_\_\_  
81 \_\_\_\_\_  
82 \_\_\_\_\_  
83 \_\_\_\_\_  
84 \_\_\_\_\_  
85 \_\_\_\_\_  
86 \_\_\_\_\_  
87 \_\_\_\_\_  
88 \_\_\_\_\_  
89 \_\_\_\_\_  
90 \_\_\_\_\_  
91 \_\_\_\_\_  
92 \_\_\_\_\_  
93 \_\_\_\_\_  
94 \_\_\_\_\_  
95 \_\_\_\_\_  
96 \_\_\_\_\_  
97 \_\_\_\_\_  
98 \_\_\_\_\_  
99 \_\_\_\_\_  
100 \_\_\_\_\_



---

## PREVIOUS THOUGHTS.

THE kingdom which God was to set up under the Messiah, according to the prophets, was to be a kingdom of righteousness, peace and joy. *Unto us a Child is born—the government shall be upon his shoulder—Of the increase of his government and peace there shall be no end.—The wolf and the lamb shall feed together. He shall speak peace to the heathen,*† who have long been the prey of destroyers, and of one another. If we contemplate the principles of the kingdom of Jesus Christ, they promise fair to produce the enjoyment of all that which the prophets predicted. But where is the effect? The annals of the Christian world, as well as those of the Pagan, discover to us little more than the history of ambition, superstition, and bloodshed. The career of this kingdom began in piety towards God, and in love and peace to all mankind. But systems of error, superstition, and oppression, soon interrupted its progress, and perverted its principles. Christianity has been converted into a system of commerce, and those called the ministers of Christ, have been a corporation of traders, in the souls and liberties of mankind.

Were I to attempt to define the character of *Antichrist*, I should say, *It is all that which opposes itself to the kingdom of Christ, whether it flow from the ecclesiastical or civil powers.* The civil constitutions of nations, as well as the ecclesiastical, so far as they accord with or have a tendency to promote that pride and that ambition which lead to oppression, persecution, and war, are antichristian. Whatever in religion is destructive of union among Christians, which leads to domination over conscience, to hinder free enquiry after truth, or any way oppresses and persecutes men for matters cognizable only by God; is antichristian. Wherever there is intolerance; wherever we find conditions of communion among Christians imposed, which Christ hath not clearly enjoined; wherever creeds and modes of wor-

† Isai. ix. 6 and 7. lxxv. 25. Zech. ix. 10.

ship are enforced by human power, and men are made to forfeit any of their civil rights, or are stigmatized on these accounts, there is that spirit which is not of God. Wherever one Christian, or sect of Christians, assumes the seat of authority and judgment in the church of Christ; whether they call for fire to destroy those who dissent from them, or only exclude them from their communion and affection, there is a portion of that spirit of Antichrist which has so long opposed itself to the benign principles of the kingdom of the Prince of Peace; has been the cause of so many evils to humanity, and the occasion of making the inconsiderate esteem the amiable religion of Jesus, as a source of mischief instead of benevolence! Alas, how much of this spirit remains amongst us all! How few have learned that † *in Jesus Christ circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.*

But we are assured from the scriptures, that all these usurpations and antichristian principles shall have an end; and that the gospel shall produce the various happy effects which are predicted. The religion of Christians shall then no longer consist in † *meat and drink, but in righteousness, peace and joy; the practice of justice, the cultivation of harmony, and the diffusion of happiness.*

The question is, When may we hope to see these predictions accomplished? Long have a pious few had their eyes fixed on the promises of God, with ardent expectation, and been crying, *How long, O Lord, ere thou wilt avenge the blood of thy saints, and create Jerusalem a quiet dwelling place, and Zion the joy of all the earth! Come Lord Jesus, come quickly!—Behold I come at an hour when ye think not! blessed is he that watcheth.*

Some suppose, that all our inquiries about the time of the accomplishment of the predictions relative to the downfall of Antichrist, which is to prepare the way for the peaceful kingdom of the Redeemer, are in vain. If so, wherefore is it

\* 1 Cor. vii. 19. † Rom. xiv. 17.

## SIGNS OF THE TIMES.

said, *Blessed is he that readeth, and they that hear the words of this prophecy?* Rev. i. 3. *Here is wisdom, let him that hath understanding count the number of the beast. xiii. 18.* Though the meaning of the prophecies is necessarily wrapt up in modes of expression not easily to be understood, as they would otherwise operate against their own accomplishment; yet they may not be absolutely inscrutable: and especially when their accomplishment approaches nearer, and increasing light is cast upon them by the arising of circumstances connected with them; for if it be in vain to investigate the predictions of the prophets, what is the meaning of such passages as these? *But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.—The words are closed up and sealed till the time of the end.—None of the wicked shall understand, but the wise shall understand.* See Dan. xii. 4, 9, 10. The meaning of these words, according to the learned Dr. Lowth, is, “The nearer the time approaches for the final accomplishment of the prophecy, the more light shall men have for the understanding it; for the gradual completion of this and other prophecies shall direct observing readers to form a judgment concerning those particulars which are yet to be fulfilled. From hence we may observe the reason of the obscurity of several prophecies in scripture: and it may be observed, that generally those prophecies are most obscure, the time of whose completion is furthest off. For the same reason, in interpreting the prophecies relating to the *latter times* of the world, the judgment of the *latter* writers is to be preferred before that of the *ancients*, because the moderns living nearer the times when the events were to be fulfilled, had surer marks to guide them in their expositions.” Lowth’s Expof. Dan. xii. 4. Ver. 9. he paraphrases thus. “Be content with what has been made known to thee: (Daniel) for the fuller explication of this prophecy is deferred till the time of its accomplishment draws near.” The opinion then of this learned commentator was, that God would so dispose things that observing men should, from the signs of the times,



be led to understand the true meaning of those prophecies, relating to the latter times of the world, which had not been before understood, so as hence to foresee the approaching downfall of Antichrist, and those other great events connected with it; and by which means the divine word will be much accredited, men be cured of their infidelity, and God hereby be honoured.

My mind has of late been much affected with the appearances of things in the Christian world, and with the occurrences which have, within these few years, burst upon us.—Occurrences which are unparelled in the history of nations.

In America a revolution has taken place which is singular in its consequences, and especially as they concern the state of religion. We have long been told that if the Christian religion were left unprotected by establishments, and unsupported by emoluments, it would soon be borne down, and all its solemnities forsaken and despised. The experiment has here been made, and fact demonstrates the fallacy of such conclusions. The people are eased of a heavy burden, and pure and undefiled religion flourishes more than ever. Hirelings have withdrawn, but piety and virtue, charity and union increase. But a few years after this grand event, one of the first nations in Europe, long enslaved, and blinded by superstition, at once broke its chains, and tore away the bandages with which popish priests had bound the eyes of the multitude. Civil liberty had long been forgotten, and, for more than a hundred years, no liberty of conscience was permitted to the insulted people. And as a nation, they had for ages been made, by their tyrants, the scourge of all their neighbours. This people have, to the astonishment of the whole civilized world, arose up as in one day, and, in opposition to the combined power of their king, their priests, and nobles, have dared to say, *We will be free—We will have just and equal laws—No man shall punish, and no man shall be punished but as the law commands—The poor as well as the rich, shall be protected—Conscience is the property of God,*  
and

*and every man shall worship his Maker as he pleases—We will never make war, but in self-defence, and will embrace all men as our brethren.* And this was not the resolution of a few, it was the solemn covenant of twenty-six millions of people. What a phenomenon in the history of man! What an epoch in the history of the church! But German despots and their creatures, whose existence depends on the ignorance and servility of mankind, fearing the influence of such an example, have been exerting all their power to crush this rising spirit of liberty, and to support the falling papacy. By whose hand was it that they and their remnant were driven back with loss and shame? His, who maketh the *wrath of man to praise him.*—Alas! the calamities which opposition to the most benevolent sentiments has occasioned! The passions of men have been enraged, and in the paroxysm of resentment fear and despair, the best of causes, the cause of liberty, has been stained by the commission of crimes which afflict a great majority of their own nation, and all the genuine friends of liberty and justice throughout the world. None can contemplate them but with the keenest anguish, except those who are watching for occasions to slander all who resist oppressors? The circumstances of this wonderful revolution, mark it as an event of vast importance, and as probably big with consequences beyond all conjecture.

The prophecies respecting the downfall of the Antichristian usurpations, must have their accomplishment in some era, it may be the present. It is therefore surely worth our while to enquire how far the predictions of God's word will agree with the rise and progress of known events.

Thus it has appeared to me, and the more I examine and think upon the subject, the more I am convinced, that the last days spoken of by God's servants the prophets, are fast approaching; *when Babylon the great shall come in remembrance, and God will avenge the blood of his saints, and the kingdoms of this world shall become the kingdoms of the Lord and of his Christ;* by not only professing the religion of Jesus, but by acting under  
its

its influence, and copying after *his* example who was meek and lowly in heart, and who came “not to destroy men’s lives, but to save them.” And this kingdom shall not be a kingdom of anarchy, but a state of things, in which the governors and the governed, and all the different ranks in society will unite to promote the general good. It is not impossible that the present shaking of nations should bring about this desirable event. Some however object, that the progress of the French revolution has been marked with too much outrage and blood; and that the persons engaged in it are of a character too bad to admit it to be from God,—a work which he approves, and which he intends, as the introduction to those happy days of which the prophets have spoken.

It would not be a very difficult task to prove, that those German princes and domestic foes to liberty, who have opposed the emancipation of France, from the yoke of royal and priestly tyrants, have been the occasion of almost all the horrors which have been committed, and, at their hands, will much of the blood be required which has been, or may hereafter, be shed, in this mighty and interesting struggle between men roused up by the severity of their sufferings, to claim the rights they had long been robbed of, and those continental tyrants who, for ages, have been the scourges of the human race. But granting that the leaders in the French revolution have been as atrociously wicked as represented, this does not, in the slightest degree, affect our hypothesis.

Though many of the instruments which Providence employs may be unworthy characters, and though the extraneous evil connected with the revolution in France may afflict our hearts, and provoke not only our censure, but our indignation, still the great principles of it may demand our homage, and the end to be hoped for, the triumphs of truth and justice over superstition, persecution, and oppression, may excite our joy. Cyrus waded through the blood of kings and armies to plunder the earth, and subject nations to his will; (he spared not children, Isa. xiii. 18); but we have  
been



been taught to venerate his memory, as the righteous man of the east. And why? Not because all his exploits, as his, were righteous, but because we have seen the issue, and been informed, that he was made an instrument in the hand of God, to execute his righteous judgments; that it was *He* who gave nations before him, and made him rule over kings, that Babylon might sit in the dust, and captive Israel go free. What was *Henry the Eighth*, who began our reformation? A monster! What were his motives? The gratification of his lusts. What were the means which he employed?—How blind is man! We only know, that in God dwell the attributes of wisdom, justice, and goodness, but we are incapable of tracing the sphere of their operations. He saw fit to make use of the Jewish rulers, and to direct the worst of human passions, for the purpose of effecting our redemption, by the death of Jesus Christ. Are established systems of superstition and tyranny to be overthrown by a few smooth words of benevolence and wisdom? Happy if they could! Are the dragon and the beasts, which have so depopulated the earth for ages, to perish without convulsion? Read, —† *They have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy.* When this period shall arrive there will be much work to do, for the execution of which the meek of the earth are by no means qualified. To censure disorder, to shudder at blood-shed, and to practise mercy, is our duty; for neither God's secret counsels, nor his providential judgments, are to be the rule of our conduct. We know who hath said, *Love your enemies, and do good to them that hate you.* This is our rule.

Sir Isaac Newton had a very sagacious conjecture, which he told to Dr. Clark, from whom Mr. Whiston says he received it, viz. "That the over-bearing tyranny and power of the anti-christian party, which hath so long corrupted Christianity, and enslaved the Christian world, must be put a stop to and broken to pieces by the *prevalence of infidelity*, for some time, before

primitive Christianity could be restored ; which seems to be the very means now working in Europe for the same good and great end of Providence."—"Possibly," says the relater, "he might think that our Saviour's words (Luke xviii. 8) imply it. *When the Son of Man cometh shall he find faith on the earth?* or, possibly he might think no other way so likely to do it in human affairs. It being, I acknowledge, too sadly evident, that there is not at present religion enough in Christendom to put a stop to such antichristian tyranny and persecution upon any genuine principles of Christianity." *Whiston's Essay on the Revelation of St. John*. Second Edit. Page 321. Printed in the Year 1744.

This was a very sagacious conjecture indeed ! and it is not unlikely that it may soon be realized. There are reasons for fearing that ere long infidelity will as generally prevail as the name of Christianity has done. It is in vain to flatter. It is too evident, that though the Christianity of individuals, among all ranks and sects, has been genuine, yet that of nations has been only in name. *By their fruits shall ye know them*. The generality of governments have been oppressive ; a great majority of the ministers of religion have not only been men of the world, who have sought after nothing but gain, but they have been cruel lords over God's heritage, persecuting instead of feeding the flock ; teaching men to hate, oppress, and murder one another, for opinions, instead of inculcating those lessons of love taught by Jesus Christ. Among the rich and great even the forms of religion are scarcely to be found. The spoil of the poor is in their houses, and because they are full they forget God, and are waxed wanton. If we descend, pride, covetousness, deceit, oppression, riot, impurity, irreligion, impiety, perjury and baseness, present themselves, without secret search, at every step. And yet these are all Christians ! But he who was taught the religion of Christ not by man, but by the revelation of Jesus Christ, has said, *Faith without works is dead*. Alas ! they have walked in a vain shew. But it is probable that this disguise, before the consummation of all things, will be stripped off, and

the nations be made to appear in their true character, and thus may be fulfilled, in a sense that has not been suspected, that prediction of the prophet Isaiah (chap. xxv. 7.) *He will destroy the face of the covering (the mask) cast over all people, and the vail that is spread over all nations—My thoughts are not your thoughts, neither are your ways my ways, saith the LORD!*

The French revolution then may be of God, and designed to issue in good, although conducted by infidels, and disgraced by outrages which nothing can justify.

---

## FIRST INQUIRY.

IN endeavouring to make good this hypothesis, that *the signs of the times* indicate the speedy downfall of all that spiritual and civil tyranny, which for so many ages, has prevailed in opposition to the principles of the kingdom of Christ, the Prince of Peace, there are three inquiries which claim our attention.

The first respects the *dragon* and the *beasts*, which John saw in his visions. Rev. xi. 7. xii. and xiii.

The second respects the *witnesses*, Rev. xi. and the third inquiry is, Whether all the numbers of *Daniel* and *John*, which refer to the latter days, will agree with the present times? Let us, with that reverence and devout candor which become us when we apply to the word of God for instruction, attend to these several inquiries.

The grand scene of the prophetic visions of John opens in the *fourth chapter* of the *Revelation*, and is continued to the end of the book. The whole may be considered as a number of scenic pictures. *Chapter the eleventh* is a miniature picture of the history of the church (the western church especially) from the earliest times to the downfall of all antichristian usurpations. The following visions are the same picture variegated, for our instruction, on a larger scale.



As there are some, into whose hands these pages may fall, who have not been used to attend to subjects like these which we are going to discuss, it may be proper, briefly to consider the origin of that sort of language, and of those *hieroglyphic*, or, more properly, *symbolical* representations, which we meet with in the prophets.

The first mode of writing appears to have been by *pictures* of things, and it must have been a long time before mankind arrived at any degree of perfection in the science of letters, as we now have it. To express ideas by a combination of letters, syllables, words and sentences, is a more wonderful invention than most people imagine. The most natural way of communicating our conceptions by marks and figures, is by tracing out the images of things; and this is actually verified in the case of the *Mexicans*, whose only method of writing their laws and history, when the Spaniards first visited them, was by this *picture-writing*. The hieroglyphics and symbols of the *Egyptians* and *Hebrews*, were an improvement on this rude and inconvenient essay towards writing. It would be improper to enter far into this subject here, I shall therefore say no more than just what may be thought necessary to shew that the figurative style, and the symbolical representations, which we meet with in the scriptures, are not so out of the way, as some may be apt to imagine; nor the workmanship, as Dr. Warburton† expresses it, of the prophets heated and wild imagination, as our modern libertines would persuade us, but the sober, established language of their times.

In the symbols and hieroglyphics of the ancients, a *lion* stood for *strength* and *courage*; a *bullock* was a representation of *agriculture*; a *horse* of *liberty*; a *sphinx* of *subtilty*; a *pelican* of *paternal affection*; a *hawk* of *impudence*; *horns* of *strength* and *pre-eminence*; among the Phenicians a *horn* was the ensign of *royalty*; and hence they came to be used by the prophets to denote *sovereignty* and *dominion*, *states* and *kingdoms*. The *sun*,

† See Warburton's *Divine Legation*, vol. 2. passim.

*moon* and *stars* also were the symbols of *states* and *kingdoms*, *kings*, *queens*, and *nobility*; their *eclipse* stood for the *temporary* disasters which afflicted them, and their extinction, for their *entire* overthrow. If this be considered, we need not wonder at what we meet with in the holy scriptures, and especially in the prophecies. The prophets speak in the language of the times in which they lived, and represent things under symbols then well understood; and though this mode of representing things is not so usual among us, yet we have something of it too. Modern heraldry is a sort of hieroglyphics, and we here meet with productions as fictitious and monstrous as a lion with the wings of an eagle, or as a beast with seven heads and ten horns.

In the prophetic writings, fierce and savage beasts are the hieroglyphic emblems of tyrannic monarchies and states, and the peculiarities of these monarchies and states are represented by suitable creatures, and by such appendages, as are proper to identify them, and describe their characters. Thus in Dan. vii. 4. the kingdom of Babylon is represented under the image of a *lion with eagle's wings*. To type out, not only its power, but the rapidity of its conquests, and the height of splendor to which it was raised. The kingdom of the *Medes* and *Persians*, (ver. 5.) is represented by a *bear*, with *three ribs in its mouth*, to which it was said, *Arise, devour much flesh*. This was to shew the cruelty of these people, and their greediness after blood and plunder. Their character was that of the all-devouring bear, which has no pity. The ribs in the mouth of it represent those nations which they especially made a prey of. —The kingdom of the Macedonians, or Grecians, is characterized (ver. 6.) by a *leopard*, with *four heads*, and *four wings of a fowl*. The leopard is remarkable for its swiftness, hence, and especially with the wings on its back, it was a fit emblem of the conquests of the Macedonians under the command of Alexander, who conquered part of *Europe* and all *Asia* in six years. As the lion had *two* wings, to represent the rapidity of the *Babylonian* conquests, so this leopard has *four*, to signify the

swifter progress of the *Macedonians*. The *four heads* also are significant. They are intended to represent the same circumstance as the four horns of the he-goat in the *eighth chapter*. Fifteen years after the death of *Alexander*, his brother, and two sons being murdered, his kingdom was broken, or divided, by *Cassander*, *Lyfimachus*, *Ptolemy* and *Seleucus*, into four lesser kingdoms, which they seized for themselves.—It may not be amiss in this place to take notice, that whereas, in this vision in the *seventh chapter*, the *Medo-Persian* empire is represented under the emblem of a *bear*, and that of the *Macedonians* under that of a *leopard*, in that of chapter the eighth, the former is typed out by a ram (ver. 3.) with two horns, one higher than the other; and the higher came up last; and the latter by a he-goat, &c. These were most apt representations of these empires. For a ram was the royal ensign of *Persia*, as the eagle was of the Romans, and as the lion is of England; and the figures of rams heads with horns, the one higher than the other, are still to be seen among the remains of the ruins of *Persepolis*, as *Sir John Chardin* takes notice in his travels. That which came up last was highest, to denote that the *Persian* kingdom, though it was of a later date, should overtop the Medes, and make a greater figure in the world than the other; as it did from the time of *Cyrus*, under whom the two kingdoms were united in one.—A he-goat was also very properly made the type of the *Macedonian* or *Grecian* empire, for this was the emblem, or, as we now a days express it, the arms of *Macedon*, and they were called *the goats people*; for *Caranus*, their first king, going with a multitude of Greeks, to seek a new habitation, was, as it is said, commanded by the *oracle*, to take the goats for his guide; and afterwards seeing a flock of goats flying from a violent storm, he followed them to *Edeffa*, and there fixed the seat of his empire, made the goats his ensign, and called the city *Ægeæ*, or the goats' town. But to return,

The fourth kingdom is represented (ver. 7.) by a *fourth beast*, *dreadful and terrible, and strong exceedingly; and it had great*

iron



*iron teeth, it devoured and brake in pieces, and stamped the residue with the feet of it. And it was divers from all the beasts that were before it, and it had ten horns.* This dreadful representation made a great impression on Daniel's mind, and he therefore inquires particularly what this might mean. Ver. 19. *Then I would know the truth of the fourth beast, which was divers from all the others, exceeding dreadful.* The angel informed him (ver. 23.) *that the fourth beast shall be the fourth kingdom upon earth, which shall be divers from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.*

That which appeared in the imagination of Nebuchadnezzar as the legs and feet of a great image, whose brightness was excellent (Dan. ii. 31—43) and the form terrible, is here represented to Daniel as a fierce and ravenous beast. This is the Roman empire, which succeeded the *Macedonian*. “This beast,” says Bishop Newton, “was so great and horrible, that it was not easy to find an adequate name for it; and the Roman empire was dreadful and terrible, and strong exceedingly, beyond any of the former kingdoms. It was divers from all kingdoms, not only in its republican form of government, but likewise in strength and power, and greatness, length of duration, and extent of dominion. *It devoured and brake in pieces, and stamped the residue with the feet of it.* It reduced *Macedon* into a Roman province about 168 years; the kingdom of *Pergamus* about 133 years; *Syria* about 65 years, and *Egypt* about 30 years, before Christ. And besides the remains of the *Macedonian* empire, it subdued many other provinces and kingdoms; so that it might, by a very usual figure, be said to devour the whole earth, and to tread it down and break it in pieces, and became in a manner, what the Roman writers delighted to call it, *terrarum orbis imperium*, “the empire of the whole world.” Ver. 7. *And it had ten horns.* And according to the interpretation of the angel, (ver. 24.) *the ten horns out of this kingdom are ten kings, or kingdoms, that shall arise.* Four kings a little before (ver. 17.) signify four kingdoms;

doms; and so here ten kings are ten kingdoms, according to the usual phraseology of scripture. "We must look," says this learned author, "for these ten kingdoms among the broken pieces of the Roman empire. This empire, as the Romanists themselves allow, was, by means of the incursions of the northern nations, dismembered into ten kingdoms; and Machiavel, a papist, little thinking what he was doing, (as Bishop Chandler observes) has given us their names. 1. The *Ostrogoths*, in *Mæsia*. 2. The *Visigoths*, in *Pannonia*. 3. The *Sueves* and *Alans*, in *Gascoigne* and *Spain*. 4. The *Vandals*, in *Africa*. 5. The *Franks*, in *France*. 6. The *Burgundians*, in *Burgundy*. 7. The *Heruli* and *Turingi*, in *Italy*. 8. The *Saxons* and *Angles*, in *Britain*. 9. The *Huns*, in *Hungary*. 10. The *Lombards*, first upon the *Danube*, afterwards in *Italy*."

*Mede*, *Lowman*, *Sir I. Newton*, *Whiston*, and others, have enumerated these ten kingdoms, with some little variation, but all agree in the main. Bishop Lloyd makes them all to arise between the years 356 and 527 A. D. They have not always been exactly this number, sometimes more, sometimes less; but as *Sir I. Newton* observes, (p. 73. upon the *Prophecies*), "This was the number into which the *western empire* became divided at its first breaking, that is, at the time of Rome's being besieged and taken by the Goths. Some of these kingdoms at length fell, and new ones arose; but whatever was their number afterwards, they are still called the *ten kingdoms*, from their first number." And we may observe, that they always were and still are about this number.

But besides these *ten horns* or *kingdoms*, there was another little horn, to spring up among them which was to be much distinguished by its abominations, ver. 8. *I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots.* As Daniel was desirous of being informed about the ten horns, so of this; and the angel acquaints him (ver. 24) that *this shall rise up after the others*, or behind them, as *Mede* renders it, un-

observed

observed till he overtops them) and he shall be divers from the first, and he shall subdue three kings, or kingdoms; and he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hands until a time and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume it, and destroy it unto the end. "This is to be sought for," says Bishop Newton, "among the ten kingdoms of the western empire, I say the western empire (Europe) because that was properly the body of the fourth beast. Greece, and the countries which lay eastward of Italy, belonged to the third beast; for the former beasts were still subsisting, though their dominion was taken away." (ver. 12). This is no other than the *popedom*, or antichrist, who hath raised himself to great power by seizing three principalities or kingdoms, which Sir Isaac Newton reckons up to be the exarchate of *Ravenna*, the kingdom of the *Lombards*, and the *senate* and *dukedom* of *Rome*. And it is hence that the pope wears a triple crown.

What is here represented under the emblem of a *horn* of the *fourth* beast is the same tyranny which is shewn to John (Rev. xiii. 1—10) as a beast. In this all our best commentators are agreed. Nor let it seem strange that what is here prefigured by a *horn* of the fourth beast, the Roman dominion, should be represented in another vision, as a beast with seven heads and ten horns. For nothing is more usual than to describe the same person or thing under different images, upon different occasions; and besides, in this vision, the spiritual tyranny of the Roman empire is not meant to be described at large. Here notice is only given of it in the general representation of the Roman dominion; when the time of the appearance of this tyranny draws near, then a more enlarged description is given. And what is here represented under *one* image is there represented under *two*, a dragon and a beast, each having seven heads and ten horns. The slightest attention is sufficient to convince us that the *horn* here and the *first* beast in Rev. xiii. are the same tyranny, if we compare



pare the two descriptions, their *language*, their *enormities*, their *duration* and *end* are the same.

The saints are said to be given into the hand of the horn for *a time, times, and dividing of times*, and it is given to the beast to continue *forty and two months*, and in Rev. xi. and 3, it is said to be 1260 days. The same period of time is meant, for a *time* is a year, *times* two years, and the *dividing of times*, a half a year, that is three years and a half (or forty-two months of thirty days) which are the same as the 1260 days; for the ordinary Jewish year consisted of 360 days, which, multiplied by three and a half, amount to that number. And in the prophetic style, a day is reckoned for a year. Compare Numb. xiv. 34. Ezek. iv. 6. Dan. iv. 16. xii. 7. Rev. xi. 2, 3. xii. 14. xiii. 5. This continuance signifies, that he is to *practise* and *prosper* thus long, for *παύσαι* refers to the time of his *prevailing*, not of his *existing*. He will exist a little longer, for he will be some time a slaying after he is attacked.

Thus, as preparatory to the consideration of the following subjects, I have endeavoured, in as brief a way as possible, to shew the origin of hieroglyphic or symbolical representations, and the aptness and propriety of such as we have in the writings of the prophets. We will now enter upon our inquiries.

Let us first consider the visions in the *twelfth* and *thirteenth* chapters, and especially the vision of the *second* beast, chap. xiii. and 11—18. for, if these be understood, we shall have a key to unlock, not only the mysteries of the eleventh chapter, but of many others which follow. Chap. xii. 3. *And there appeared another wonder in heaven, and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth, &c.* Most of the authors whom I have consulted, though they allow this chapter to contain a representation of the persecutions of Pagan Rome, yet have strangely spiritualized this dragon, so that whilst we are cautioned of our danger

danger from invisible spirits, the true object is forgotten, and we beat the air.

There can be no doubt, but the devil is a principal agent in all tyrannies, ecclesiastical and civil; but what is here represented by the most terrific imagery, appears to be no other than that cruel civil tyranny of the Romans, which cast down all the powers, and swept away all the remains of liberty in Europe, the then supposed third part of the world; and which, while the imperial head remained in full power, persecuted with unrelenting cruelty, the church of Christ in its infancy; and under all the despotisms which have arisen from it, has more or less, continued to oppose the kingdom of Christ. If we compare what is said of the *dragon* in this book with Psa. lxxiv. 13, 14. Isa. xxvii. 1. li. 9. Psa. lxxxvii. 4. lxxxix. 10. Ezek. xxix. 2—5. and xxxii. 2. it much confirms our hypothesis. The tyranny of Egypt, which oppressed and persecuted the people of Israel, was the type of this; but as this is so much more cruel, additional tropes are therefore crowded together, to impress us with its enormity; and it is not only the *dragon* and the *serpent*, but the *devil* and *satan*. While the *first beast* in the next chapter is the representation of *ecclesiastical* or *spiritual* tyranny, as exercised by the antichristian clergy, this dragon represents the civil tyranny exercised by the Roman Emperors, and by their successors, so far as they have been, or are, tyrannic, in the several kingdoms which have arisen out of the ruins of that empire; and especially by those who are now called the *Emperors of Germany*, who profess, more immediately, to succeed the despots of ancient Rome. They have the same origin, and their jurisdiction is alike extensive; and hence they both appear with seven heads and ten horns. This dragon, we shall find, gave to the beast his power and his seat, and great authority; but he still continued, and although wounded, remains to this day, nor has he ever ceased to practise destruction. All the world have worshipped *him* that gave power unto the beast; yea, so base and servile have men been, that

D

they

they have paid divine homage and passive obedience to their destroyer, and have said, in the fulness of their folly, not only of spiritual tyranny, Who is like unto the beast ! but of civil despotism, Who is like unto the dragon !

*Chapter the thirteenth, verse the first. I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion ; and the dragon gave him his power, and his seat, and great authority. Having said so much concerning the fourth beast, and the little horn, in the vision of Daniel ; and seeing that all Protestants are pretty well agreed that, by this beast, the papal power, as exercised by the bishop of Rome, supported by his clergy and by those princes who have acknowledged his jurisdiction is intended ; the less need be said in explaining these verses. As the great red dragon was the civil power of Rome, exercised by the emperors and their agents, so this is the Roman ecclesiastical tyranny exercised by the pope and antichristian clergy, who have converted the benevolent religion of Jesus into a system of traffic and persecution, and, as has been observed, is the same with the little horn in Daniel the seventh. Its rising out of the sea may refer to those commotions of nations which very much favoured the rising of the papal tyranny. The seven heads were not only the emblems of the seven hills on which Rome was built (chap. xvii. 9, 10) but also of the seven forms of government to which Rome had been, and was to be, subject. Five were already fallen, when John saw the vision (chap. xvii. 10), viz. those by kings, consuls, dictators, decemvirs, and military tribunes with consular authority. The imperial then prevailed, and the papal was to follow. The ten horns are the ten kingdoms and states crowned with sovereign authority, of which we have already had occasion to speak.—To this beast the dragon gave his power and his seat, and great authority ; that is, it was by the assistance of the emperors,*



emperors, by virtue of laws and grants issuing from them, that the bishops of Rome and the clergy arrived at their great power. And, by the seat of the imperial government being removed from Rome, first by *Constantine* to *Byzantium* (*Constantinople*) and afterwards into *France* by *Charlemagne*, from whence it passed into *Germany*, the popes became possessed of *Rome*, the old seat of the imperial government.

Ver. 3—10. *And I saw one of his heads, as it were wounded unto death, and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast, saying, Who is like unto the beast? Who is able to make war with him? And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and overcome them, and power was given him over all kindreds, and tongues, and nations. And all that dwell on the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity, shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.*

The wound which was given to one of the heads of this beast, some have interpreted to be that which the papacy received at the Reformation in the *sixteenth century*; but this wounding appears to refer not to *papal Rome*, but to the wound which *imperial Rome* received, when it was no longer the seat of government, but became subject to the *Exarchate of Ravenna*. But though it was thus forsaken by the imperial court, and lost its *civil* pre-eminence, yet it soon became again the mistress of the world, by assuming a spiritual dominion, in lieu of the temporal one it had lost, and which alteration did not a little astonish mankind; but who, instead of resisting the arrogant claims and profane pretensions of this new power, did not only tamely obey those laws of the emperors, which set the bishop

of Rome above all human jurisdiction, but they entered most heartily into all the new superstitions and idolatries of this novel tyranny. Nor was this papal beast backward in exerting the power which he had acquired from the liberality of the imperial dragon, but quickly enjoined all sorts of abominations and enforced acquiescence, on pain of death, with all his profane and blasphemous pretensions. Thus encouraged, he went on in his impious career, enjoining not only the worship of saints and angels, but of images and relics, teaching that he was God's vicegerent and Christ's vicar on earth; and that, as such, he had power to grant indulgences, and to pardon sins; and thus, by these, and a great many other abominable dogmas, he blasphemed and scandalized the perfections, prerogatives, and laws of God; and dishonoured the memory of them that dwell in heaven, as if they approved of such wicked idolatry and priestly craft.—And not only was this ecclesiastical power exercised at Rome, but over distant and numerous nations, and great has been the slaughter which he has made among those, who, in respect to the divine authority and the rights of conscience, have rejected his abominable errors, and resisted his arrogant pretensions. The time of the prevalence and prosperity of this corrupt and savage tyranny shall be *forty and two months* of years, or 1260 years, reckoning agreeable to the prophetic style, a year for a day; at the end of which period, though ardently supported by a tyranny similar to his own, he shall perish, and as he hath shewed no mercy, so he shall find no mercy.

Ver. 11. *And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all † the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, &c.* Dr. Doddridge, in his notes on this passage, observes, “As I look upon the former to be the *papal power*, I am ready, with the best critics I know, to interpret this of the *religious orders* of the church of Rome. This beast is said to ascend

† Rev. xiii. 12.

ascend from the earth, whereas the other ascended from the sea, to make the distinction between them the more remarkable: but what other mystery may be suggested, I cannot conjecture." Dr. *Goodwin* understands by the first beast the *temporal power* which the Pope has received from the kings of the ten antichristian kingdoms; and by the second beast the *spiritual power* which the Pope and his clergy claim of binding and loosing, of pardoning sin, and of cursing men to hell. Mr. *Lowman* supposes it to represent the ecclesiastical princes of Germany, who have been such great supporters of the power of the first beast. Most agree, that although he is thus represented as a distinct beast, yet he rises out of the empire of the first, and is subordinate to him.† But inferior as I am to these learned men, I beg leave to propose a conjecture which I think has more weight than at first view we may be willing to admit.

May we not understand by this second beast *Lewis XIV.* or at least of that tyranny which the family of the *Capets* have exercised, to the great oppression of the Christian church; and to the destruction of mankind? Why might not *Lewis XIV.* or the *Capets* and their tyranny be the objects of John's vision, as well as *Alexander* or *Antiochus*, or any other tyrant, that of *Daniel's*? Read their political history and private memoirs. If pre-eminence in vice, oppression, and murder, entitle to this distinction, who so abhorrent and vile? Who such enemies to the truth of God, and the happiness of mankind? Their tyranny has been the scourge of France, of Europe, and the world.‡ What cruelties did *Lewis XIV.* especially perpetrate towards

† "It must, in all likelihood, signify some distinct persecuting power, of a like nature and kind with the first, supporting and advancing his authority." *Lowman*, p. 136. Where may be seen the various opinions on this subject.

‡ No country ever had such a race of tyrants as France, and till within these few months there was not an Englishman who did not wish this tyranny to be extirpated from the earth. The restless and cruel ambition of the kings of France and their court within these few years, has occasioned the slaughter of



towards his Protestant subjects; and what devastation and woe did he spread over Europe in his cruel wars! Examine the description. *And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.* John saw the other beast, the papal tyranny, (which is the usurpation of a foreigner,) advance, plunging through the waves of that sea of civil commotions, and religious contentions, which at the time of his rising agitated the Roman empire, and what was called the Christian church; but this comes up out of the earth,† it rises at home, and from circumstances somewhat more settled, and in times not so agitated by commotions. If this be the beast in chapter xi. 7. which was to overcome and slay the witnesses, (as I am thoroughly persuaded it is) there we have a more descriptive account of his origin. *The beast which ascendeth out of the bottomless pit.* το θηρίον το ἀναβαίνον ἐκ τῆς ἀβύσσου, not which arose or *did* ascend, but which *is* rising out of the abyss, as if he were *now* rising, or was just now become a perfect tyrant when he slew the witnesses.

The *second beast* is said to come up out of the *earth*, but *this* from what our translators render the *bottomless pit*, ἐκ τῆς ἀβύσσου, from the abyss, or pit, bog, or whirlpool, of infinite depth.

unnumbered thousands of our friends and countrymen, and contributed towards loading us with a debt which makes all the nation groan, and the consequences of which cannot be calculated. Not the people of France, let us remember, but their despots, against whose oppressions they have lately risen up, have been the authors of all these evils. And as long as the old system remained, there was no hope of remedy. How happy therefore would it have been for the surrounding nations, if the people of France had been permitted to settle their new constitution, which promised peace and security to all their neighbours as well as to themselves! But for the interference of foreign courts, all would now have been peace.

† Perhaps by the first beast's coming up out of the *sea*, nothing more may be intended than that *foreign jurisdiction* which the papacy was to exercise; and by the second beast's coming up out of the *earth*, that his tyranny was to be *domestic* and exercised rather over his own country than foreign nations. This agrees perfectly with the difference between the papal usurpations and the tyranny of Lewis XIV.

And

And from what a bog of vice, treachery, and cruelty on the one hand, and of superstition, servility, and baseness on the other, did the French tyranny arise! Or, if you please, from a whirlpool which draws into its vortex, and swallows up every thing, the most precious to man.

Historians have represented *Lewis XIV.* as raising the French monarchy to the pinnacle of its glory. And if pride and ambition, persecution and bloodshed constitute supreme glory, he did so. But, *the wisdom of the world is foolishness with God.* O the folly and cruelty of men! They create devourers, as if for the pleasure of witnessing and celebrating their exploits of blood; and even think it impiety to complain when their own turn arrives to be devoured!

How perfectly do these two descriptions of the second beast agree! The angel describes him as ascending out of the abyss; John sees him rising out of the earth. And what sort of a spot may we suppose the theatre of his rising to be? The choicest spot which nature can furnish? Rather, where Behemoth\* makes his bed, in the coverts of the reeds and fens, from whence he drags his muddy limbs to the mountains of slaughter, where all the beasts of the field play.

*And he had two horns like a lamb.* Here we may observe, that the *Bourbons*, formerly kings of *Navarre* only, on the extinction of the family of *Valois*, in 1589, which reigned over France, were become possessed of both kingdoms; and *Henry IV.* grandfather of *Lewis XIV.* in whom the kingdoms were united, took the titles of *King of France and Navarre.* These were his two horns like a lamb.

*And he spake as a dragon.* His profession of that religion which teaches to be meek and harmless, presents an appearance of innocence, but when he opens his mouth, the accents are those of a dragon, which bespeak him formed for mischief, and not for the benefit of mankind. All this agrees exactly with the French tyranny, and particularly with *Lewis XIV.* who

† Job xl. 21.

was at once a superstitious devotee and a cruel despot; who, though styled the *Most Christian King*, practised the enormities of the dragon, who made war with them who kept the commandments of God, and had the testimony of Jesus. Witness the persecutions with which he harassed the Protestants, and his attempts to extirpate the reformed by the revocation of the *Edict of Nantz*; a persecution more cruel than any since the days of persecution commenced. See *Claude's Complaints of the Protestants*, The *Edict of Nantz*, issued in 1598, granted to the Protestants the free exercise of their religion; many churches in every part of France, and judges of their own persuasion; a free access to all places of honor and dignity, an hundred places as pledges of their future security, and funds to maintain both their ministers and garrisons. But no sooner was *Lewis XIV.* arrived to years than he formed the resolution of destroying the Protestants. Did we not know him to have been a beast, we could hardly give credit to the report of the motive which pushed this resolution into practice. "Soon after he came to the crown," says *Mr. Claude*, page 43, "there arose in the kingdom a civil war, which proved so sharp and desperate, as brought the state within a hair's breadth of utter ruin. Those of the reformed religion still kept their loyalty so inviolable, and accompanied it with such a zeal, and with a fervor so extraordinary, and so successful, that the king found himself obliged to give public marks of it by a declaration made at *St. Germain* in the year 1652. Then, as well at court as in the armies, each strove to proclaim loudest the merits of the reformed." But, can you believe that there is so much depravity in human nature? Their enemies said, "If on this occasion this party could preserve the state, this shews likewise that they could have overthrown it; this party must therefore by all means be crushed." *Lewis*, and the abettors of his tyranny, instantly set about it. "A thousand dreadful blows," says *Mr. Saurin*, "were struck at our afflicted churches, before that which destroyed them: for our enemies, if I may use such an expression,



not content with seeing our ruin, endeavoured to taste it." As soon as the kingdom was settled in peace they fell upon them, and persecuted them in every imaginable way. They were excluded from the king's household,—from all employments of honour and profit,—all the courts of justice, erected by virtue of the *Edict of Nantz*, were abolished, so that in all trials their enemies only were their judges, and in all the courts of justice the cry was, "*I plead against a heretic* \*; I have to do with a man of a religion odious to the state, and which the king is resolved to extirpate."

Orders were printed at *Paris*, and sent from thence to all the cities and parishes of the kingdom, which empowered the parochial priests, church-wardens, and others, to make an exact inquiry into whatever any of the reformed might have done or said for twenty years past, as well on the subject of religion as otherwise; to make information of this before the justices of the peace, and punish them to the utmost extremity. Thus the prisons and dungeons were every where filled with these pretended criminals; orders were issued, which deprived them in general of all sorts of offices and employments, from the greatest to the smallest, in the farms and revenues; they were declared incapable of exercising any employ in the custom-houses, guards, treasury, or post-office, or even to be messengers, stage-coachmen, or waggoners. Now a college was suppressed, and then a church shut up, and at length they were forbid to worship God in public at all, by the revocation of the *Edict of Nantz* in 1685. "Now," says *Saurin*, "we were banished, then we were forbidden to quit the kingdom, on pain of death. Here we saw the glorious rewards of those who betrayed their religion; and there we beheld those who had the courage to confess it haled to a dungeon, a scaffold, or a galley. Here, we saw our persecutors drawing on a sledge the dead bodies of those who had expired on the rack: there we beheld a false friar tormenting a dying man, who was terrified on the

\* *Claude's Comp. &c. p. 51.*

one hand with the fear of hell if he apostatized; and on the other, with the fear of leaving his children without bread, if he should continue in the faith." When the arguments of priests, and every other mean failed, cruel soldiers were quartered in their houses to exert their skill in torments, to compel them to become Catholics. "They cast some," says Mr. *Claude*, "into large fires, and took them out when they were half roasted; they hanged others with ropes under their arm-pits, and plunged them several times into wells, till they promised to renounce their religion; they tied them like criminals on the rack, and poured wine with a funnel into their mouths, till being intoxicated, they promised to turn Catholics. Some they slashed and cut with pen-knives; some they took by the nose, with red-hot tongs, and led them up and down the rooms till they promised to turn Catholics. These cruel proceedings made eight hundred thousand persons quit the kingdom." And let us remember this same system of despotism and persecution remained till overthrown in 1789. None of these cruel laws against the Protestants were repealed, nor a particle of arbitrary power surrendered. Thus, in that country, from whence the light of reformation first issued, and where there were more faithful witnesses against the papal apostacy than in any other nation of the world; and from whose number and influence, and the laws in their favour, the old persecuting power was greatly reduced; there, the uncontrouled reign of antichrist was restored.

Ver. 13, 14. — *And he doth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast.* No one can suppose that these are miracles in the strictest sense of the word. Nor does the original word *Σημεία*, rendered *wonders* in ver. 13. and *miracles* in ver. 14. necessarily signify those acts which are supernatural. Our lexicographers translate the word *signum*, *miraculum*, *argumentum*, *indicium*, *vexillum*, *simulacrum*, a sign, miracle, argument, &c. And the Hebrew word,

word, which in the Greek version of the Old Testament is rendered by this, has the same sort of latitude. Though this is the word generally used to denote proper miracles, yet it is as often used in other senses. But let it be observed, that its meaning generally includes in it the idea of an *argument*, that which persuades, convinces, brings over to a purpose and confirms. In Gen. i. 14. it means that the sun and moon are to be for the regulation of time; in Gen. xvii. 11. and Rom. iv. 11. circumcision is thus spoken of, though evidently neither a miracle nor wonder, but merely a token or memento; in Exod. iii. 12. and in a multitude of other places, it means nothing more than a token or evidence; in Isa. viii. 13. and Luke ii. 34. it means an object of derision; in Jer. x. 2. those comets and meteors and other phenomena of nature are intended, at which weak and superstitious minds were terrified; in Deut. xxviii. 46. it means those calamities which should excite astonishment, and be a lesson to teach men to fear God; in Psal. lxxiv. 4. it may signify the standards of the enemy, or perhaps those warlike engines with which they battered down, burnt and destroyed the sacred building; in Ezek. xxxix. 15. this word means nothing more than a stick or a stone set up as a mark to point out the place where lay a dead man's bone.

It appears to me that this figurative representation of the exploits of this beast, designs nothing more than those violent means and seducing arts which this tyrant (or succession of tyrants) was to use, as so many arguments, to bring men into his measures, and to frighten them into submission to his impositions. His great wonders were his alarming edicts; and the fire which he made to come down from heaven on the earth, in the sight of men, signify, in the hieroglyphic and highly figurative language of prophecy, the thunder of excommunication which he sent forth against those who refused to acknowledge his authority in religion, and the war and destruction which he carried on against all those who stood out against popery; pretending (as all tyrants ever have) to have authority from hea-



ven for all these abominations. Every iota of this agrees with the practices and pretensions of *Lewis XIV.* and his successors.

*And he commanded that they should make an image to the beast, which had the wound by a sword and did live. i. e.* This tyrant caused a system of dominion over conscience, a system of persecution to be established, which was the image of the first papal beast; for although it was not so extensive a tyranny, as that exercised by the Pope, being confined to one kingdom, yet it was the similitude of it. The ecclesiastical tyranny now established, was peculiar; it was at once independent, and yet in support of the tyranny of the papal beast. In all the other kingdoms where popery prevails, the spiritual power is exercised by the Pope; heretics, as they are called, are accused, tried, and condemned in his courts, by virtue of laws issuing from him, and by his ministers. The kings are only his executioners. But it became otherwise in France. *Lewis XIV.* from the plenitude of his own power, issued edicts, erected courts, and appointed officers for the punishment of his Protestant subjects. Thus, by virtue of powers derived from the king, and not from the Pope, the Protestants were accused, pursued, tried, condemned, and executed. This was a tyranny perfect in its kind, and unknown in other countries; the similitude of the beast which had the wound by the sword and did live—the *beast of Rome*. *And he had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.* He gave new vigor to the dying papacy in France, and power to the popish party to issue their mandates and command apostacy, on pain of death.

Thus far, I think, the likeness is perfect; and allowing *Lewis XIV.* or the French tyranny, brought to perfection by him, and supported by his successors, to be the object of the vision, it appears easy to be understood; but on every other hypothesis, which I have seen, it is encumbered with inexplicable

dif-

difficulties. Dr. Doddridge says, "What the image of the beast is, distinct from the beast itself, I confess I know not."

This part of our Inquiry, upon which matters of no small importance are suspended, will, I hope, be attentively considered; as likewise whatsoever concerns this *second beast*, and the conformity of the tyrannic proceedings of *Lewis* and his successors, to the character and conduct here predicted. The fact here contended for, being proved, we have a master key to unlock the greater part of the prophecies before us, particularly that in the *eleventh chapter* from ver. 7. And even such lesser mysteries as those contained in chapter xvi. and 2. where the first vial is poured out upon two descriptions of men; upon them who have the *mark* of the beast, *papists*; and upon those who only *worship* or *serve* his *image*, those *Protestants* who yield assistance to the antichristian party in France.

*And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their forehead, and that no man might buy or sell save he that had the mark + or the number of his name.* There is certainly a difficulty in so understanding this part of the description, as to give a perspicuous explanation. It was intended, that it should be enveloped in considerable obscurity. I make no great pretensions to critical acumen, but it appears to me that here are two conditions represented as requisite to the enjoyment of the lowest rights of citizens, unlimited submission to the authority of the church, the pope and his clergy; and passive obedience to the despotism of this second beast. Where these were refused no man might buy or sell. With this description the † cruel laws of *Lewis*

† It was customary to mark slaves and soldiers with some impression on the hand or forehead, that it might be known to what master or commander they belonged; and it was a practice also with devout idolaters, to mark themselves with the signature of the god they worshipped. The name was sometimes expressed by letters, and at others by the number which the numerical letters in their name amounted to, as we shall see in the 18th verse. To these customs there is here an allusion.

‡ Claude's Complaints of the Protestants, p. 55.

XIV. re-

XIV. respecting the freedom of companies and handicraft trades, by which the Protestants were hindered from earning bread for their families, perfectly agree.

To exclude mankind from *any* of their *civil* rights, for their adherence to matters of conscience, and to gratify a party, that that party, in return, may support the views of ambitious men, is of the dragon and the beast; but that to please the priesthood, and strengthen despotism, a man for being a Protestant should be excluded from acting as a custom-house officer, a stage-coachman, or a waggoner, was a most wanton exercise of antichristian power indeed; and this was the exact case in the matter under consideration, for not only *Lewis*, but *Mazarine*, his minister, and the other petty despots about the throne, found their account in these proceedings. In this manner did they get rid of a body of men who were dangerous enemies to their schemes of ambition. The court gratified the priests, and, in return, the priests supported court measures, and helped *Lewis*, not only to get rid of these friends to liberty and justice, but also to crush the Parliaments, which till now possessed considerable power.

But how shall we count the number of the name of the beast? *No man might buy or sell save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom, let him that hath understanding count the number of the beast, for it is the number of a man, and his number is 666.* Not to specify particularly what others have said about this number, there are two ways of calculating it which agree with *Lewis XIV.* as the person in whom the French monarchy became a perfect beast. And perhaps the text suggests that there should be two, the *number of the beast*, and the *number of his name*. The numeral letters in the name of *Lewis*, as written in Latin, give 666. Thus,

L - - -



L	-	-	-	-	-	-	50
U	-	-	-	-	-	-	5
D	-	-	-	-	-	-	500
O	-	-	-	-	-	-	0
V	-	-	-	-	-	-	5
I	-	-	-	-	-	-	1
C	-	-	-	-	-	-	100
U	-	.	-	-	-	-	5
S	-	-	-	-	-	-	0
							<hr/>
							666
							<hr/>

But it may be asked, Why is the *Latin* language referred to rather than either the *Hebrew*, the *Greek*, or *French*? For these reasons. At the time this prediction was given, the Latin was the most general language in the Roman empire; and after the empire was divided, it became the universal language in the western part, where the scene of *John's* vision chiefly lay.—It is also the language used in all the services of that church which this beast was to support; and thus the names of the French kings have been written in their communications with the pope, in public inscriptions, and on coins.

Although so much stress is not, perhaps, to be laid upon the following way of calculating this number of the second beast, yet it is worth taking notice of; and possibly the Holy Spirit might point out that, by a remarkable providence, a twofold way of counting this number should be afforded, that thus the identity of the person and tyranny might be more clearly ascertained. The first way of calculating ascertains *the name of the man* who should bring the tyranny to perfection; the following, the *length of time* it should be in perfecting, since the ancestors of that man began it. And on examination we find, that from the time when *Hugh Capet* seized the throne of France, to the time when the French, under *Lewis XIV.* began that career of blood, which, for many years, proved so calamitous to Europe,  
and

and especially to the Protestants, was exactly 666 years. *Hugh Capet* seized the throne in 987, *Lewis XIV.* came to the throne, on the death of his father, *Lewis XIII.* in 1643; came to his majority in 1652, and in the following year war was made upon Spain. Now he emerges from that bog in which his tyranny had been gendering for 666 years.

Thus, though other tyrannies may have some of the features of this beast, yet that of the *Capets* only possessed them all; and, if I am not deceived, there is every proof which can be expected, proof which amounts much nearer to a demonstration than is usual on such subjects, that the French monarchy was the second beast which came up out of the earth. And though I would guard against rash confidence, I feel a persuasion which I cannot overcome, that this is the truth. And if it be, the consequences which are united with it are to the last degree interesting, both to the church and to mankind at large; and could my feeble voice be heard amidst the din of war, and the noise of party contentions, I would say, "Take heed—be wise—refrain from these men, and let them alone; for if this counsel, or this work, be of men, it will come to nought; but, if it be of God, ye cannot overthrow it, lest haply ye be found to fight against God,† in struggling to support that which he has decreed to fall.—Should it prove so, however enraged your malice, or however mighty your power, "He will make your wrath to praise him, and dash you to pieces as a potter's vessel."‡——*Great and marvellous are thy works, Lord God Almighty; just and true are thy ways!—All nations shall come and worship before thee, for thy judgments are made manifest!*

† Acts v. 38.

‡ Ps. ii. lxxvi. 10.

## SECOND INQUIRY.

HAVING endeavoured to prove that *Lewis XIV.* or the tyranny of the *Capets*, as perfected by that unequalled despot, was represented to *John* in his vision of the second beast; the *second Inquiry* respects the *two witnesses* in *Rev. xi.*

This inquiry involves in it four questions. 1. Who are the witnesses? 2. Who is to slay them, and where are their dead bodies to lie unburied? 3. What length of time is intended by the *three days and a half*, during which their dead bodies are to lie in the street of the great city? 4. What will be the consequences attending their resurrection?

1. Who are these *two witnesses*? *Rev. xi. 3. I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and threescore days clothed in sackcloth.* The most prevailing opinion is, that the faithful ministers of the gospel, and all those who bear testimony against the errors and usurpations of antichrist, are intended, and that the number *two* is mentioned in allusion to the law of *Moses*, which required two witnesses; at least, to make a testimony valid. *Bishop Lloyd* supposes them to be the *Waldenses* and *Albigenses*, the early witnesses in France and its vicinity, against the corruptions of popery. *Dr. More* explains it of unpolluted priests and faithful magistrates. But I have long thought that, by these witnesses, the spirit of prophecy intended the *witnesses for gospel truth* against the spiritual dominations and corrupt errors of the papal apostacy; and all those who bear witness for *civil liberty* against the tyrannies and oppressions of those princes and governors, whose passions have enslaved mankind, and desolated the earth. The number of these witnesses has in general been but small; yet, though they have prophesied in sackcloth, God, in his good providence, has always preserved to mankind a succession of



both descriptions. Even wise and good men have not, perhaps, sufficiently considered the worth and importance of the witnesses of the latter description, in fulfilling the great designs of God's goodness towards men; and hence they have almost always interpreted this prophecy as relating to the *state of religion* only; as if the *civil* and *political* state of men, were held in little consideration by the Lord of the whole earth. But can any man shew a good reason why the *Hampdens*, *Sydneys*, *Lockes*, and *Headleys*, may not be considered as God's *witnesses* in their exertions in the cause of *civil liberty*, though it may be esteemed an inferior capacity, as well as those who have been employed in the defence of pure religion only? Both have wrought in the cause of God, and both have prophesied in sackcloth.

If we candidly consider the matter, the *fourth verse* seems to confirm the foregoing ideas. And although what is said in the *fifth* and *sixth* verses is more obscure, yet, as far as I can understand them, they are not inapplicable to either of these characters. Ver. 4. *These are the two olive trees, and the two candlesticks, standing before the God of the whole earth.* We have long been used to affix to these two beautiful tropes, *olive trees* and *candlesticks*, the idea of *saints*; but this is by no means essential, for they necessarily imply no more than excellence in that character which is sustained, whether religious or civil. Allusion is here made to the emblems under which *Joshua* and *Zerubbabel*, were represented to the prophet Zechariah (chap. iv. 11—14.); one of whom was employed in re-establishing, (after the captivity, and in a time of religious and civil persecution) the *religious*, and the other the *civil* polity, of the Jews. And what have the champions, in all ages, and in all countries, who have combated tyrants in the cause of liberty and justice, as well as the advocates for the uncorrupted truth of Jesus been, but golden candlesticks, whose lights have illuminated this dark world, and which have at once made conspicuous, the rights of men and the enormities of oppressors—the truth of Jesus and the impieties of antichrist? And but for the

zeal

zeal of both these, in their different characters, being kept burning, by that oil of benevolence towards man, and love to the truth of God's word, which the *olive trees* represent, the earth had been involved in universal darkness, and the triumphs of oppression and error had been complete.

What follows is still more highly figurative. Ver. 5, 6. *And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies. And if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters, to turn them to blood, and to smite the earth with all plagues, as often as they will.* What is here affirmed, has never been literally fulfilled, nor is it likely that it ever will. There is some similarity between these plagues and those to be inflicted under the first four vials. Rev. xvi. *There, on the pouring out of the first vial, there fell a grievous sore upon the men who had the mark of the beast, and upon them who worshipped his image; here, the witnesses smite the earth with all plagues.—There, on the pouring out of the second and third vials, the sea and the rivers became blood; here, the witnesses turn the waters into blood, and restrain the rain of heaven. There, on pouring out the fourth vial upon the sun, men were scorched with great heat; here, fire proceeds out of the mouths of the witnesses to devour their enemies.* May not this highly figurative description be made more intelligible thus? The witnesses for religious truth and civil liberty, although they shall defend their cause under great oppressions, yet such, under Providence, shall be the effect of their zeal, eloquence, and exertions, in the cause of God and man, that they shall occasion great vexations to their enemies, and kindle a fire, which, in the end, shall consume their oppressors, and their systems together. And such advantages shall they have, from the spirit of their attacks, and the succeeding providence of God, that, from the mode of war which will then prevail, fire will seem to issue from their

mouths, and destroy their opposers.† Such shall be the effects of their arguments and exertions on the minds of men, that the political heavens shall refuse to yield that rain which used to swell those rivers that fed the great sea of oppression. *And all the rivers shall be dry.* Such shall be the effects of their unexampled efforts in the cause of truth and justice,—in the cause of injured man,—that, in the end, avenging justice shall turn upon their enemies, and render to them according to their deeds.—If something of this kind be not meant by these powers which are given to the witnesses, I own I am at an utter loss to conceive what the Holy Spirit intended.

But not only may the wickedness of the French people, as has been noticed, be considered as an objection to their cause being of God; but some may suppose that the calamities which they endure, and the disappointments which they experience, must be looked upon as a proof that their rising against their oppressors, is not the commencement of the resurrection of the witnesses, even though we should consider it as a political one. —By no means. The gathering of the dispersed Jews, preparatory to their conversion, is their political resurrection (Ezek. xxxvii.) and yet we are informed by many prophecies, that, after this, they are to endure great sufferings, and by which a great part of them are to perish, both in their way to their own land, and after their arrival there; (Ezek. xx. 38. Zech. xii. 2, 3. xiii. 8, 9. xiv. 2, 3, 7.) and it will not be till the

† In this vision which John had, we must suppose, that the parties in their conflicts passed in review before him. As fire-arms were then unknown, it was not possible for John, when he saw a vision of one of our modern battles, to understand the principles of what he saw, unless he was favored with particular instruction from the angel; and which, as it was not necessary, is not probable. Suppose, then, that on the rising ground before him, he saw the armies of the witnesses and of their opposers, drawn up in battle array; the witnesses, of course, occupying the highest ground in the scene, and possessing most of his attention. The conflict commences. He sees the fire run from column to column along the ranks, and hears the thunder. He beholds the enemy fall, and the witnesses finally triumphant. In such a vision, the fire would seem to come out of their mouths and devour their enemies.

rebels



rebels are purged out from among them, nor till the last extremity, that the Lord will appear for their deliverance and thorough conversion.

And *when they had finished their testimony*, i. e. when the thousand two hundred and threescore days are about to draw to a conclusion, *the beast that ascendeth out of the bottomless pit, shall make war against them and kill them.* Here our *second question* presents itself. Who, or what is it, that is set forth by this beast?

If the position respecting the second beast in the thirteenth chapter be made good, I answer, the French tyranny under *Lewis XIV.* who came up out of the *bottomless quagmire.* For as the *abyss* does not necessarily mean what is commonly understood by the bottomless pit, *hell*, (though in a sense, from thence he came,) there appears a peculiar propriety in thus explaining it: for taken altogether, and considering that some *particular part* of the *antichristian city*,† is to be the scene of the sufferings, death and resurrection of the witnesses, the beast described in this *eleventh chapter*, agrees better with the second beast in the *thirteenth chapter*, than with the *first*. And let us remember it must be one of them, or we create a third beast which was not shewn to John in any of the following explanatory visions; and it is not probable that so interesting an object would be presented in this miniature picture, which is not to be found in any of those which are on a larger scale. With *Lewis* it perfectly agrees. We have heard how he made war, both upon the witnesses for the pure religion of Jesus Christ, and upon those for civil liberty too, and slew them. By his continued and multiplied persecutions and usurpations, and particularly by the *revocation of the Edict of Nants*, he slew the

† By the antichristian city, or, what, in the book of the *Revelation*, is called the city of *Babylon* and *Babylon the Great*, we are not always to understand *Rome* only; but the *mystical Babylon* is that antichristian tyranny and system of corruption which has, in different ages, more or less, spread itself over all *Europe*. *Rome* is the center and court, and the ten kingdoms, or states, appear to be considered as the streets of this city.

former especially, but with them the greater part of those of the latter description; for the true friends of religion and of *religious liberty*, if they know any thing of their principles, are the firmest friends of *civil liberty* also; as that which is most intimately connected with the designs of Christ, and the triumphs of that uncorrupted truth wherewith Christ hath made us free.

There is no nation existing which, first and last, has produced such a number of faithful witnesses against papal corruptions and tyrannies, as *France*. No people have so long a list of martyrs and confessors to shew, as the Protestants of that country; and there is no royal family in Europe which has shed, in the support of Popery, half the blood which the *Capets* have shed. Who deluged the earth with the blood of the *Waldenses* and *Albigenses*, that inhabited the southern parts of France, and bore testimony against the corruptions and usurpations of Rome?—The cruel kings of France, slew above a million of them.—Who set on foot, and headed the executioners of the massacre of *Bartholomew*, which lasted seven days, and in which, some say, near fifty thousand Protestants were murdered in Paris, and twenty-five thousand more in the provinces?—The royal monsters of France. A massacre this, in which neither age nor sex, nor even women with child, were spared; for the butchers had received orders to slaughter all, even babes at the breast, if they belonged to Protestants. The king himself stood at the windows of his palace, endeavouring to shoot those who fled, and crying to their pursuers, *kill 'em, kill 'em*. For this massacre public rejoicings were made at Rome, and in other Catholic countries.—Unnumbered thousands of Protestants were slain in the civil wars of France, for their attachment to their principles. But as if *Lewis XIV.* had determined to outdo all his predecessors in persecution, he perpetrated, by the base instruments of his despotism, all the enormities connected with the *revocation of the edict of Nantz*. Those who wish to see a full account of the cruelties of this horrid persecution, a persecution which did not wholly cease till the Revolution

lution in 1789, may consult Mr. *Claude's Complaints of the Protestants of France*. After setting forth the unheard-of barbarities which were practised previous to the revocation of this edict, and enumerating the articles of the edict which crushed the cause of Protestantism in that country, he says, (p. 114.) "In the execution of this edict, in the very same day that it was registered and published at Paris, they began to demolish the church at *Charenton*. The oldest minister thereof (Mr. *Claude*) was commanded to leave Paris within four and twenty hours, and forthwith to quit the kingdom. His colleagues were little better treated, they gave them forty-eight hours to leave Paris. The rest of the ministers were allowed fifteen days. But it can hardly be believed to what vexations and cruelties they were exposed, they neither permitted them to dispose of their estates, nor to carry away with them any of their moveables. Besides, they would not give them leave to take along with them, either father or mother, brother or sister, or any of their kindred, though they were many of them infirm, decayed, and poor, who could not subsist but by their means. They went so far as even to deny them their own children, if they were above seven years old; nay, some they took from them that were under that age, and even such as yet hanged on their mothers breasts; and refused them nurses for their newborn infants, which their mothers could not give suck to.—In some frontier places they stopped, under various pretences, the banished ministers, and put them in prison. Then after they had thus detained them, they would tell them, that the fifteen days of the edict were expired, and they could not now have liberty to retire, but must be sent to the galleys.

"As to the rest, whom the force of persecution and hard usage constrained to leave their houses and estates, and fly the kingdom, it is not to be imagined what dangers they exposed themselves to. Never were orders more severe, or more strict than those that were given against them. They doubled the guards in sea-port cities, highways and fords; they covered the  
country



country with soldiers ; they armed even the peasants, either to stop or kill those that passed. By these means they quickly filled all the prisons in the kingdom ; for the dread of the dragoons, who were quartered upon them to oblige them to embrace popery ; the horror of seeing their consciences forced, and their children taken from them, and of living for the future in a land where there was neither justice nor humanity for *them* ; obliged every one to think of escape, and to abandon all to save their persons. All the poor prisoners have been treated with unheard of rigor, confined in dungeons, loaded with heavy chains, almost starved with hunger, and deprived of all converse but with their persecutors. They put many into monasteries, where they have experienced the worst of cruelties. Some, indeed, have been so happy as to die in the midst of their torments ; but others have at length sunk under the weight of the temptation ; and some, again, by the extraordinary assistance of God's grace, do still sustain it with an heroic courage. This was the state of things [p. 122.] in the latter end of the year 1685, and the full accomplishment of the threats the clergy had made us three years before, towards the end of their pretended pastoral letter, in which they say, *You must expect miseries incomparably more dreadful and intolerable, than all those which hitherto your revolt and your schism have drawn upon you.* And truly they have not been worse than their word."—Cruel clergy ! are these the ministers of the merciful Jesus ?—Fiends from hell ! Cruel government ! Are these the powers which are ordained of God, and which men are bound to obey on pain of the divine displeasure ?——To maintain such a position is a slander on the justice and goodness of the Creator. Such positions are among the blasphemies of perishing oppressors. (Rev. xvi. 9, 11, 21.) When this bloody religion, and such inhuman tyrannies fall, and their base instruments perish, under the vengeance of the oppressed, is it any wonder that the angels shout, *Thou art righteous, O Lord ! they have shed the blood of saints and prophets, and thou hast given them blood to drink,*

*drink, for they are worthy?* Shall not God take vengeance He surely will. He hath promised that he will. The false friends of Christianity, and all the creatures of tyranny will howl and cry, Alas! alas! that great city! But God will say, Rejoice over her, thou heaven! *Vengeance is mine, I will repay.*

But does not this perfect the beastly character of *Lewis*? He it was, also, who gave the death-wound to the civil liberties of France, by taking from the Parliaments all their remaining power, and from France every shadow of freedom. Their ancient constitution had been long impairing, It was undermined by the crafty *Lewis XI.* and had been nearly swept away by the daring and sanguinary councils of *Richelieu*, under *Lewis XIII.* The assembly of the states had been dissolved ever since the beginning of this monarch's reign. The last time of its meeting was in the year 1614. But all civil liberty did not then expire. Its complete extinction was left for this tyrant. "For heretofore," says *Puffendorf*, in the style of a court sycophant, "the Parliament of Paris used to oppose the king's designs, under a pretence that they had such a right. That the king could not do any thing of moment without its consent. But the king has taught it only to intermeddle with judicial business, and some other concerns, which the king now and then is pleased to leave to its decision." †

G

Thus

† Thus did this tyrant establish a perfect despotism, and from his days to the time of the revolution in 1789, the people were strangers to both civil and religious liberty. It is true that persecution and violence have not continued ever since to rage in the same degree. If they had, that kingdom must have been depopulated, and not an object left to be tyrannized over; and not only that country laid waste, but all the accessible world. The same system of oppression was pursued, though not always to the same length; the same tyrannic laws continued in force, and were exercised whenever the king or his courtiers conceived it necessary for the promotion of their measures. The late banishments and imprisonments of the members of the Parliament of Paris, for refusing to register those laws (because they thought them oppressive to the people) which the court demanded, are in every one's memory. And though some, to answer their own unworthy purposes, may endeavour to persuade us to the contrary,

yet,

Thus perished liberty, thus perished the renowned reformers of France, whose faithfulness will be had in everlasting remembrance, and whose sufferings will be avenged in the downfall of that tyranny which inflicted them. For though *their dead bodies shall lie in the street of the great city, of mystical Babylon, which spiritually is called*, on account of its lewdness and persecutions, *Sodom and Egypt, where also our Lord, in his members, was crucified*; (ver. 8.) and though the *people, and kindreds, and tongues, and nations, see their dead bodies three days and a half, and shall not suffer them to be put into graves*, (ver. 9.) though few or none of the nations will, comparatively,† have any pity on them, to yield them assistance, or to do for them any office of humanity, but may even *rejoice over them* (many of them at least) *and make merry, and send gifts one to another, because these two prophets who tormented them, are slain*, (ver. 10.) though, instead of assisting

yet, to the disinterested and dispassionate, these tyrannic proceedings appear manifestly to have been the things which hastened the downfall of the unhappy Lewis XVI.

† This indifference is perfectly consistent with the asylum which the hunted Protestants of France, who could escape from their country, found in the neighbouring states and kingdoms; for whatever sympathy individuals might feel, and all true Christians certainly felt, and though, for the sake of their manufactures, property, increase of population, and in pity for their sufferings, they received and encouraged them, yet what nation ever armed in their defence, or even moved a finger, comparatively, for the relief of all the thousands, who were first unarmed, and then offered the mark of the beast, or banishment, the galleys, the dungeon, the rack, and death? What Protestant nation did any thing worth calling an exertion in favor of all the thousands and hundreds of thousands who were hunted, like wild beasts, by popish priests and their blood hounds; and driven from their country, or murdered,—of all the thousands and tens of thousands, who, for a good conscience, were torn from their families, immured in dungeons, condemned to the galleys, or delivered over to the insolence and cruelty of the dragons?—Not one! When an opportunity offered for doing something for them, at the peace of Ryswick, in 1697, and again in 1714, at which time four hundred were still groaning on board the galleys, or perishing in dungeons, there was not one stipulation in their favor! But the fall of that tyranny which inflicted these enormities, produces a shock which is felt from one end of the earth to the other. Whence is this? What will the issue be; and what the fate of liberty?

them,



them, they may wish their everlasting extinction, or exert themselves ever so much against them—when the days are fulfilled, they shall awake in their children and successors, and shake and overturn, from its deepest foundations, the tyranny which slew them. *And after three days and a half, the spirit of life from God entered into them.* (ver. 11.)

Here the *third* question presents itself. *What duration of time are we to understand by these three days and a half?*

Before I offer my interpretation of this number, there is one consideration which claims our attention. On a careful examination, we shall find in all the predictions of the prophets, that although they give us assurance of the facts, yet the time of their accomplishment is left in a state of uncertainty. And even where dates are fixed, as in the predictions respecting the return of the Jews from Babylon, after 70 years captivity, and the appearance of the Messiah after 70 weeks, or 490 years; yet the commencement of these periods, or the mode of calculation, is involved in obscurity, till light is thrown upon them by the event. It never was intended that men should know with certainty when any future event is to take place, and this for an obvious reason. The prophecies, we should remember, were designed not to gratify our *curiosity*, but to confirm our *faith* in the truth of the divine word, by their accomplishment. And hence the necessity that these *three days and a half* should have a different meaning from the common prophetic days, that thus the time might not so easily be ascertained, till the accomplishment should lead men to their true intention. Were the prophecies so clear that every one could precisely know the circumstances, and the time to which they refer, hindrances, if we may speak thus, would be thrown in the way of God's designs, and, in many cases, a check would be given to the necessary exertions and pursuits of men. All the latter part of the last century, thinking people of all countries were expecting the accomplishment of the 1260 years, (the time of the beast's power,) On the revocation of the *Edict of Nantz*, the whole Protestant

G 2

world,

world, and especially the poor \* afflicted French, were of opinion, that the unequalled persecutions which were then endured were the slaying of the witnesses, and they were on tiptoe looking for the end of the three days and a half. † What is here laid down, particularly, that the days here should have a different meaning from those other days in this book, being granted, (as I think it must) let us proceed to seek an answer to this very interesting question: *What length of time is intended by these three days and a half?*

My answer is, that *days* in this 11th verse are the same with *months* in the 2d verse, or, if you please, *lunar days*, reckoning, as the Jews did, thirty days to a month, and, as is the method in calculating the above forty-two months, to make them agree with the 1260 days in verse the third.‡

*Thirty* multiplied by *three*, adding *fifteen* for the half day, makes 105. When this way of reckoning first occurred to my mind, I had no idea of the events which this number connect-

\* One of them, *Peter Jurieu*, says, "I know not from what time God shall please to begin the reckoning of the three years and a half. Not but that I strongly hope, that God intends to begin it at the time of the revocation of the *edict of Nantz*, but this does not rise to a full assurance." No, it did not comport with the designs of God, that any man should certainly know before the accomplishment.

† See Bishop *Newton* on the *Prophecies in locum*.

‡ Some have supposed that these three days and a half are to be reckoned as we reckon the time, and times, and half a time, (chap. xii. 14.) taking them for Jewish years, (360 days) and then reckoning the days for years, i. e. 1260 years. But this is subversive of all that is said from the seventh verse and on; it makes the whole duration of their prophesying the same with their finishing it. The idea of *lunar days*, or months, seems a vast deal more feasible.

Originally, the Jews measured their months by the *sun*, and then every month consisted of thirty days. But after they came out of Egypt, they measured them by the course of the *moon*, and then the first was of thirty days, the next of twenty-nine, and so alternately; that which had thirty days was called a complete month, and that which had but twenty-nine an incomplete month. From change to change are 29 days, 12 hours, and 44 minutes. And it may not be amiss to recollect, that one lunar month is the length of the moon's day, for she turns round her axis exactly in the time that she goes round the earth.

ed;

ed ; for I did not recollect the year when the *Edict of Nantz* was revoked. But looking over *Quick's Synodicon*, I found it to be October 18, 1685, to which if 105 be added, it brings us to 1790 ; take off a few months, (if that should be thought necessary) for the event taking place before the half day is quite expired, and it brings us to 1789, when the witnesses were to be quickened. Whether this may strike others as it struck me, when I first observed the coincidence, I cannot tell ; but, from this agreement of the number 105, with the time which elapsed between one of the greatest persecutions that was ever experienced by Christians, and this wonderful revolution which has taken place, a thousand ideas rushed upon my mind. Is it probable, is it possible, that this can be the quickening of the witnesses ? What ! the olive trees ? the candlesticks ? I have always supposed these to be all faints ! \* And can that zeal which hath fired Frenchmen to combat for civil and religious liberty, be the spirit of life from God ? Is this resurrection, in the vision, the rising to this civil and religious liberty, previous to better days ?—I will do all that I can to discover the truth.

\* There are doubtless many characters among the French reformers who seem not to deserve the honorable title of witnesses ; but was there ever a cause, however good, which agitated a nation, in which some bad characters did not mingle with the excellent ? A mixture of good and evil seems inseparable from the present state of things. And let it be recollected, that as God in his providence may employ even bad men in a good work, especially if, to effect the good, it should be necessary to use them as instruments to inflict the divine judgments, as is to be the case when papal tyrannies perish ; so also, for the part which they act as the instruments of God, and not on account of their moral character, they may be distinguished by an honorable title, like this of *witnesses*. Thus the idolatrous and cruel *Medes* and *Persians*, who had no pity, are denominated God's *sanctified ones*, (Isa. xiii. 3.) and *Cyrus*, their leader, is adorned even with that title which is one of the chief distinctions of the Son of God,—his *Messiah*, his *Christ* or *Anointed*. (Isa. xlv. 1.) The great and leading principles for which the French reformers have borne *witness*, the principles of civil and religious liberty, are no novel nostrums of philosophers, but such as were coeval with human nature, and which have been long recognized in this country, and what makes our happy constitution the boast of Englishmen, and which, it is to be hoped, they will never cease to cherish.

But



But it may possibly be asked, Are *days* used in this sense in any other place of the holy scriptures? If not, this is a reason for rejecting this mode of calculation.—Could we adduce a passage directly to the point, it would certainly strengthen the hypothesis very much; but though we may not be able to do this, all that can be argued from the failure is, that it *weakens*, but not that it *destroys* the whole probability of the truth of the conjecture. All allow that the language of these kinds of prophecies is very enigmatical, and that *days*, in scripture, are often of a very indeterminate signification. But let us imagine a similar case. Suppose on the appearance of our Saviour a Jew had said to his neighbour, “I think that by the seventy weeks of Daniel (chap. ix. 24—27.) we are to understand seventy weeks of years, (seventy times seven,) or four hundred and ninety years, and that they are now about to be accomplished; and hence it deserves inquiry whether this Jesus be not the Messiah.” It might have been objected, “But where, in our sacred scriptures, does a *week*, (שבוע) intend *seven years*?—No where. But though this be the case, yet as this manner of reckoning seems to be quite consistent with the enigmatical language of prophecy, the hypothesis deserves attention.”—It is true that the etymology of the Hebrew word is applicable to *seven of years*, as well as to *seven of days*; but, as the venerable Mede says, (p. 599 of his works) “The question lies not in the etymology, but the use, where שבוע always signifies seven of *days*, and never seven of *years*; wheresoever it is absolutely put, it means of *days*, is no where used of *years*. Gen. xxix. 27. The week which *Laban* would have *Jacob* fulfil before he gave him *Rachel*, was not the seven years service, but the seven days of *Leah*’s wedding feast, as the *Targum* translates, and the *Vulgar*, *Imple hebdomadam dierum hujus copula*, nor can it be otherwise, by the age of *Rachel*’s children.”

Many have taken it for granted, that that general expectation of the Messiah’s speedy coming, which prevailed among the Jews, about the time of our Lord’s appearance, originated from  
their

their interpretation of these *weeks* of *Daniel*. But this appears to be taken for granted without proof. It is more likely that their expectation arose from a tradition of a prophecy of *Elias*, which is well known to have been generally received among them, viz. that the world was to stand seven thousand years, two thousand without the law, two thousand under the law, two thousand under the Messiah, and that then was to follow the sabbatical thousand; as also from the visit of the wise men from the east; the testimonies of *Simeon* and *Anna*, and the ministry of *John the Baptist*, whom all the people took for a prophet. I can no where find that the Jews ever reckoned these *weeks* as *sevens of years*. The objection then would have been as valid in the supposed case, as it is here respecting *lunar days*. But whatever the reader's opinion may be respecting these *days*, or the *two witnesses* and the *time* of their being slain, I hope he will remember that this does not at all affect our main argument respecting the second beast being the tyranny of the *Lewises*, and the French revolution being the prelude to the ushering in of the third *woe*, the calamities which are to bring to an end all the tyrannies of the world, both *civil* and *ecclesiastical*.

We have long been praying, *thy kingdom come*, and is there any probability that the preludes to it are arrived, the \*earthquakes which shake the kingdoms of the world, the signs in heaven above, and on the earth beneath: the darkening of the sun and moon and the falling of the stars from heaven? And shall we be unconcerned about the signs of the times? It is deserving the most serious examination whether the revolution in France, be the beginning of the fulfilment of this prophecy. I say beginning, for according to the prophecies, if this be the event pointed out by the resurrection of the witnesses, we have as yet seen but the dawn of what is to come, nor shall we per-

\* Every one that is acquainted with prophetic language knows that these are figurative representations of commotions in nations, and of the fall of princes and great men, as has already been observed.

haps for some time. Black and conflicting clouds will darken the hemisphere and obscure our prospect; but they will spend themselves and vanish. But were we sure that this event is what we conjecture, yet no man could say, how long it would be before the spirit of life from God would, by those excellent operations, and in that larger degree, which we look for, enter into the witnesses for gospel truth; for they may be quickened with political life, and yet remain some time with a small share of *spiritual life*.\* But,

Here the *fourth question*, which this Inquiry about the witnesses suggests, arises, *What are to be the consequences of their resurrection?* Although a general idea may be formed of that which is to take place, yet it does not appear possible to mark out with certainty, what relates to future events, wrapt up in figures like those which follow in this book. But we may conjecture; our part is to compare those events which have taken place with the predictions, and judge how far the prophecies are fulfilled, and not pry into futurity with an over-anxious curiosity. Ver. 11. *And after three days and a half the spirit of life from God entered into them.* When their enemies thought them perished for ever, then, as under an impulse from †God, an unexampled zeal, for liberty and ‡truth, suddenly actuated them.

And

\* Thus it is to be with the Jews; for after their political resurrection as a people, the great body of them will remain wicked, and therefore experience the heavy judgments of God. Ezek. xx. 33—38.

† The expressions, *The spirit of life from God*; and *a great voice from heaven*, are Jewish phrases; for when that people would represent any thing as very great, or out of the common way, they said it was *from the Lord*, and *from heaven*, as, *an evil spirit from the Lord troubled him*, i. e. a very evil spirit. *The trees of the Lord are full of sap*, i. e. the immensely large cedars of Lebanon. *How art thou fallen from heaven!* i. e. from what a height of dignity and greatness!

‡ Although the French people are actuated by an astonishing zeal for civil and religious liberty, yet their character seems very far from agreeing with what we expect from the witnesses for gospel truth. In the things of religion they appear to be no farther enlightened at present, than to see the rights of conscience, and the absurdities and cruel oppressions of the papal system. This is certainly an important part of truth, and what promises to pave the way for the



*And they stood upon their feet, and great fear fell upon them that saw them. And they heard a great voice from heaven, saying unto them, come up hither.* The supreme power, by abolishing the laws under which they suffered political death, invited them to quit their state of bondage, and assume equal liberty with their fellows.—*And they ascended up to heaven—to a more dignified state.—And their enemies beheld them.* Their old oppressors, and their abettors, contemplated the change which was taking place, both with astonishment and malice. Ver. 12. *And the same hour there was a great earthquake, and a tenth part of the city fell.*—Instantly, on these witnesses for civil and religious liberty being stirred up, as by a supernatural impulse on their minds, to claim and vindicate their imprescriptible rights, this monarchy, which was one of the ten horns of the papal beast, (and the *tenth*, as it was that which rose last) or one of the ten streets of the antichristian city, \* was so agitated by the conflict between the witnesses for liberty and the supporters of despotism, that *it fell*, and its abominable oppressions issued in its utter ruin; and that *as in one hour*. The progress of liberty, in the destruction of established tyrannies, is generally slow; and that which was ages in erecting, is ages also in pulling down; but, the change of things here, is not according to the common course of events; the witnesses awake, the conflict commences, and the tyranny falls, *as in one hour*.

*And in the earthquake were slain of men seven thousand.* Thus it is in our translation, but in the original it is, *There were slain † seven thousand names of men.* The violence of war used to

H

be

the triumphs of pure religion; and perhaps, considering the greatness of that darkness emerged from, it may be as much as could rationally be expected at the beginning of such a reformation. But of true godliness there appears but little at present; and it is to be feared that they, as well as most other nations, must endure great sufferings before we shall see that repentance which must precede the happy days promised in God's word.

\* See Bp. Newton, Dr. Goodwin, Mede, and Lowman, on this passage.

† By *seven thousand* we are not to suppose, that exactly this number is to perish. By a common figure of speech, it is a certain number for an uncertain.

be directed against the *persons* of men, but now against their *names*.—Those titles and privileges, under the shield of which they have been wont to commit, with impunity, so many cruel oppressions.

*And the remnant gave glory to the God of heaven.* After a violent conflict, for some time, between the witnesses and their opposers, the former prevailed, and those who had been rather spectators of the contest, than actors in it, united themselves to their cause; and thus, though, at least, many of them might not be actuated by these views, they glorified God in promoting his grand and good designs in this change of things which he was now effecting, in the overthrow of antichristian despotism and persecution.—*Ye can discern the face of the sky, but can ye not discern the signs of the times? \* Why even of yourselves judge ye not what is right? †* Ah! the answer to this question is too obvious.—The Lord forgive them, who, to promote their own designs, have blinded your eyes and perverted your judgment! In doing this they have———But, *the Lord reigneth, let the earth rejoice.—Clouds and darkness are round about him; but righteousness and judgment are the habitation of his throne. ‡*

Ver. 14. *The second woe is past, and behold the third woe cometh quickly.* The two former woes respecting the Saracens and Turks, which are denominated *woes* on account of the terrible calamities which they occasioned to mankind, being now passed by, and this internal commotion, in the country where the witnesses first begin to arise, being pretty well settled, behold a state of things follow, which introduces a scene replete with woe.

Ver. 15. *Behold the third woe cometh quickly. And the seventh angel sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of the Lord,*

tain. Or, as a perfect number, it may intend all, *i. e.* all the titles of men, in that country.

\* Matth. xvi. 3.

† Luke xii. 57.

‡ Ps. xcvi. 1, 2.

*and of his Christ, and he shall reign for ever and ever.* We are not to understand by this, that, on the sounding of the seventh trumpet, the kingdom of righteousness, peace, and universal happiness is instantly to commence; but that that great scene now opens which is to prepare the way for it. The *eighteenth verse* obliges us to interpret it thus: *The nations were angry, and thy wrath is come, and the time of the dead that they should be judged*:—the time when thou wilt avenge the blood which tyrants have shed, *and destroy them which have destroyed the earth.* The nations will be enraged at this change of things, and unite to oppose it, and great woes are to follow;—woes which all descriptions of men, it is likely, will feel, that they may be brought to repentance; but which will, in their issue, fall chiefly upon the heads of antichristian oppressors, the upholders of the papacy. Now the angels begin to pour out the vials of the wrath of God; for, as we have already observed, this chapter contains a complicated vision of a long course of events, in miniature, which is afterwards illustrated by several distinct visions on a larger scale.

But before we enter upon the consideration of the vials, permit me to adduce some authorities, which, especially if we consider the time when they were written, more than a hundred years ago, tend very much to strengthen the argument in favor of my hypothesis respecting the witnesses, their slaying and resurrection. The first I shall mention is *Peter Jurieu*, a French Protestant minister, whose works were published in English in 1687. He says, “The tenth part of the city which here fell, will, at some future time, appear to be the kingdom of France, where a revolution will take place about the year 1785, and a separation from the papacy follow, when the names of Monks and Nuns, of Carmelites, Augustines, Dominicans, &c. shall perish for ever, and all those vain titles and armorial bearings, which serve for ornament and pride, shall vanish, and brotherly love make all men equal. Not that there shall be no distinctions, for it is not a kingdom of anarchy, but government shall



then be without pride and insolence, without tyranny and violence, and subjects shall obey their governors with an humble spirit." The time required, according to this author, after the quickening of the witnesses (*i. e.* from the time of the revolution) to destroy antichrist, will be twenty or twenty-five years; and that it will take about seventy years more for the abolishing of sects and parties among Christians, and for the conversion of the Jews and Heathens. "And all this," he says, "cannot be brought about without confusion and tumult. The popish empire cannot fall, but it must cause blood and a mighty noise." Thus far *Jurieu*.

Dr. Goodwin, who wrote a hundred and fifty years since, in his *Exposition upon the Revelation*, part I. chap. 7. has a great deal which is as astonishing as it is apposite to the present argument. He says, sect. 6. "The saints and churches of France, God has made a wonder to me in all his proceedings towards them, first and last; and there would seem some great and special honor reserved for them yet at the last; for it is certain, that the first light of the gospel, by that first and second angel's preaching in *chapter the fourteenth* (which laid the foundation of antichrist's ruin) was out from among them, and they bore and underwent the great heat of that morning of persecution, which was as great, if not greater, than any since.—And so, as that kingdom had the first great stroke, so now it should have the honor of having the last great stroke in the ruin of Rome."

Sect. 5th he says, on Rev. xi. "By the earthquake here is meant a great concussion or shaking of states, politics or ecclesiastical.—The effect of this earthquake, and fall of this tenth part of the city, is killing *seven thousand of the names of men*.—Now, by men of name, in scripture, is meant men of title, office, and dignity.—As in the case of Corah's conspiracy, so here a civil punishment falls upon these.—For having killed these witnesses, themselves are to be killed (haply) by being bereft of their

their names and titles, which are to be rooted out for ever, and condemned to perpetual forgetfulness."

The singular agreement of present events with what these authors foretold from the prophecies, so many years ago, is a circumstance which merits the serious attention of all wise and considerate men; for it certainly adds great weight to the conjecture, that what has taken place in France, is the beginning of the final downfall of the papal usurpations and tyrannies. And if it should be so, woe be to them who attempt to uphold what God has willed to fall! In the ordinary wars which nations have waged, they have, perhaps, lost one or two hundred thousand lives, and slaughtered as many of their enemies; countries have been laid waste, and taxes incurred, to the oppression of the industrious; but in other respects they may have sat down much as they were; but, if the present contest be what there is reason to suspect it, not merely a war of *man* against *man*, but of *God* against *antichristian usurpations* and *oppressions*, the issue to those who oppose his designs, must be different. Though, as was the case with the *Assyrians*, and with *Cyrus*,\* the instruments which he uses may not *know* him, nor *mean* to fulfil † his will, yet they may be the rod of his anger to accomplish his councils.

Let us now revert to the question, *What are to be the consequences of the resurrection of the witnesses?* Soon after it, the seventh trumpet is to sound, which is the signal for the seven angels to pour out their vials of God's wrath upon the antichristian kingdom.—Has this seventh trumpet been blown? Is it sounding? Or is it about to sound for the angels to prepare to execute the vengeance of God, on the mother of harlots and all abominations? My heart trembles at the idea of those calamities which are to sweep the earth, and of those convulsions which shall shake kingdoms and nations! "Who would not fear thee, O King of nations? for to thee doth it appertain!"

\* Isa. x. 5—7.

† Isa. xlv. 4.

§ Jer. x. 7—10.

At thy wrath the earth shall tremble, and the nations shall not be able to abide thine indignation!"

As to the gathering of the vintage in the fourteenth chapter, it appears to me, that it properly falls under one or more of the vials, and, as Dr. *Goodwin* has well explained it, seems to be a vision of the vengeance which is to be executed upon the Protestant party; for the wine press is said to be trodden *without the city, i. e.* without the jurisdiction or reach of the city of *Rome*; and is represented in a separate vision, on purpose to shew that vengeance will fall even upon such kingdoms and nations as had cast off the Pope's supremacy. Dr. *Gill* and others have supposed, that the Protestant nations will again return to Popery, and persecute with great violence. But Dr. *Goodwin's* idea is more probable. He says, in his Exposition, part II. chap. I. "Whether the wine press will be brought into this country, he only knows who is the Lord both of the harvest and the vintage; only this may be more confidently affirmed, that those carnal Protestants in England and other places, who like the outward court have been joined to the people of God, shall yet, before the expiration of the beast's kingdom† and number, be more or less given up to the Papists, and be made to vail to them, if not all of them, by bloody wars, and conquests, yet by some base and unworthy yielding to them, as a just punishment of their carnal profession of the gospel." *And the wine press was trodden without the city, and the blood came out of the wine press, even unto the horses' bridles, by the space of a thousand and six hundred furlongs.* The Lord avert from this country such a judgment!

How incompetent is man to judge of the ways of God!—While the trumpet is blowing, and the angels are preparing to pour the divine vengeance on the heads of tyrants and their supporters, and to spread desolation and woe for the sins of men,

\* The number of the beast, as we have endeavoured to prove above, is the tyranny of the Lewises; and as to have the *mark* of the beast is to pay homage to the *first* beast, the usurped power of the Pope and his clergy; so to have this *number* is to be devoted to the support of the tyranny of the *second* beast.



the great army of saints and martyrs in heaven sing, *Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints!—All nations shall come and worship before thee, for thy judgments are made manifest! ||*

Rev. xvi. 1. *And I heard a great voice out of the temple, saying to the seven angels, Go your ways and pour out the vials of the wrath of God upon the earth.*—It appears to me, that although we must suppose a conformity to the order of the vision, in inflicting the plagues of these seven vials, yet, perhaps, it will not be such a formal one, as to exclude all mixture. It strikes me, that although the *vial* which is to be poured out upon the *earth*, will commence first, and that on the *sea* follow, yet their falling streams will mingle; and although the full torrent of the latter *vials* may not commence, yet some small portion of them may be dashed upon the rivers, the sun, or the throne of the beast, while the first are pouring out; and although the plagues of the latter vials will commence last, as in the vision, yet the streams of the former may still be running. The angels saying of this woe, that it cometh *quickly*, and the circumstance of the seven angels with their vials all appearing, and being sent out at the same time, supposes that they will all be employed together, to execute their missions on the several objects of the divine displeasure. And we may hope that these judgments will soon be over.

Were I to retail half the opinions of authors on the following objects of the Divine vengeance, adding to them my own conjectures, this pamphlet would swell into a folio; but as I apprehend that the events which are here represented have not yet taken place, or at most, are but now commencing, my reflections shall be short.

Ver. 2. *And the first went and poured out his vial upon the earth, and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.* The pouring out of this vial upon the earth may possibly refer

to some particular country on the main, where the judgments of God are to commence ; or, perhaps, we may be taught by this emblem, that the downfall of the antichristian kingdom shall begin with terrible wars on land, in which God's wrath shall be manifested against those armies of land forces which have for so many ages been the basis of tyrannic power, and who, at the nod of despots, have slaughtered their fellow-creatures, without either thinking or caring about the justice or injustice of the cause ; who have been the base instruments, without a motive, of desolating nations, and of carrying unnumbered woes from one end of the earth to the other. But the time of judging the cause of the dead is come, and both they who have the *mark* of the beast, i. e. who are the subjects and slaves of the papacy, and they who *worship*, or only serve and endeavour to support the image of the beast, (which, according to what appears from chap. xiii. is the tyranny of the antichristian party in France, all such as serve this image of the beast, though not papists and slaves to Rome) shall experience such chastisements and disappointments in their attempts to support what God has determined to overthrow, and such violent and successful attacks on their power, that they shall be deeply wounded, and grievously vexed ; or, a noisome disease shall get into their camp, and cover the earth with their dead ; that thus men may see the hand which smites them, and give glory to God. \* *Ye can discern the face of the sky, but can ye not discern the signs of the times ?* Who drove back, and cut off, by a noisome and grievous disease, the invading army of Brunswick ? He, who turneth the way of the wicked upside down.

Ver. 3. *And the second angel poured out his vial upon the sea, and it became as the blood of a dead man, and every living soul died in the sea.* As in Isa. lx. 5. "The abundance of the sea shall be converted unto thee," means the inhabitants of islands,

† Matth. xvi. 3.

and as "woe to the inhabitants of the earth and of the sea," chap. xii. 12. means woe to the inhabitants of continents and of islands, all mankind, so the pouring out of this second vial on the sea may indicate those calamities which God will bring upon his enemies, the supporters of papal tyrannies, in such situations; or, if the meaning of the pouring out of this second vial of wrath is not to be restricted to this sense, it may probably refer also to the destruction of naval armaments, whether in battle, or by God's more immediate judgments. And so great will the destruction be, that the sea will not only be stained with blood, but become *as the blood of a dead man*.

Ver. 4. *And the third angel poured out his vial upon the rivers and fountains of water, and they became blood, &c.* This may be a representation of those judgments which are to fall on the inhabitants of inland countries, and where rivers abound, and have their sources; or, as it has been generally explained, of that just vengeance which is to be inflicted upon those orders of men, who, by the abuse of power, both civil and ecclesiastical, have been the chief sources of human misery, and the great feeders of the sea of oppression. The calamities which are to attend this vial, are to be peculiarly grievous. This may be concluded from the following circumstance: *I heard the angel of the waters say, Thou art righteous, O Lord!—Thou hast given them blood to drink, for they are worthy.* The former judgments pass in silent solemnity, as though the objects of them were less conspicuous in guilt, but no sooner is this vial poured out than it excites acclamations of praise. If this refer to the inland countries of Europe, more especially where the people are held in vassalage, and where both the priests and nobles, above most others, rule the people with a rod of iron, there appears a peculiar fitness in these acclamations.

Ver. 8. *And the fourth angel poured out his vial upon the sun.* This appears to be either a representation of God's awful vengeance in visiting the nations with unfriendly seasons, that thus they may at once be humbled under his mighty hand, and be



more disposed to forward his designs in the overthrow of anti-christian systems of error and oppression, or it is a prediction of the display of God's wrath against those systems of pride and despotism, which by their splendor have been dazzling, and by their violence consuming mankind. Mr. Mede supposes this sun to be some splendid potentate of Europe, as the emperor or the king of Spain. But if it be not the emblem of unfriendly seasons, I should rather suppose it to represent the extinction of despotism in general, than of an individual monarch or monarchy.\*

Ver. 10. *And the fifth angel poured out his vial upon the seat of the beast.* This must be considered as referring to those calamities which God intends to bring more immediately upon the Pope, and upon that city and country where the throne of the beast stands. And we may expect soon to see heavy judgments fall upon the Roman Pontificate; and that city to be sacked and burnt which has been the source of so many corruptions, and which has tyrannized, for so many ages, with spiritual despotism, over those kingdoms that have given their power to the beast.

Ver. 12. *And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared.* The Turkish empire also shall experience the wrath of God for their abomi-

\* A friend has favored me with an extract from the works of Mr. R. Fleming, who, in a sermon, printed 1701, applies it to the French monarchy, and says, "Whereas *Lewis XIV.* took the sun for his emblem, and for his motto *Nec pluribus impar*, he may at length, or rather his successor, and the monarchy itself, before the year 1794, be forced to acknowledge, that in respect to neighbouring potentates he is *singulis impar*; but as to the expiration of this vial, I fear it will not be before the end of the year 1794." What a singular agreement between present circumstances and this good man's calculation!

If by this vial's being poured out on the sun we are to understand a drought, then *aurō* may refer to the sun, but if it be an emblem of much rain, or of the wrath which is to be poured out on despotism, then I think, with Dr. Goodwin, that it refers to the angel, who, by the pouring out of this vial, is to afflict tyrants and their supporters with scorching calamities.

nable oppressions, and thus a way be prepared for the return of the Jews to their own land, previous to their conversion to Christianity. But the beast does not yet expire.

Ver. 14. *And I saw three unclean spirits like frogs come out of the mouth of the \* dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; for they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.* Great efforts will be made to engage all the kings of the earth, and of the whole world, in support of the old antichristian system, against every attempt which will be made for its destruction. But all these efforts will be in vain—the wrath of man shall praise God. It is his battle, and he will overthrow *his* enemies, and the enemies of mankind, with all their hosts.

Ver. 15. *Behold I come as a thief! Blessed is he that watcheth.* This will take place at a time when men in general will have no expectation of it, but will say in their heart, † “Where is the promise of his coming? For since the fa-

\* From comparing this passage with chap. xii. I am induced to suppose, that by the dragon here the emperor of Germany, the more immediate successor of the Roman emperors, is intended; by the beast, the Pope and his clergy, and by the false prophet, (as Bishop Newton and Dr. Doddridge understand it) the second beast in chap. xiii. 11. (i. e. the French monarchy.) This will evidently appear to every impartial person, to be the second beast, if we compare this place with chapters xiii. 13, 14. and xix. 20. He is thus called because like the false prophets of old he engages himself in support of tyranny and idolatry. The word *Naba* the root of *Nabia*, a *prophet*, signifies in general to declare the mind of another. Thus *Aaron* (Ex. vii. 1.) is styled *Moses's* prophet. And with equal propriety might *Lewis XIV.* or the race of the *Cypers*, be styled the false prophet of the *Pope*. These tyrannic powers are to exert themselves to engage all the kings of the earth, in support of the falling papacy and declining despotism.

*They are the spirits of devils working miracles.* No one supposes these to be true miracles. This figurative language is used to set forth those violences, impostures, lies, and frauds, with which they are to deceive or frighten men, and thus bring them into their destructive measures.

† 2 Pet. iii. 4.

thers fell asleep, all things continue as they were from the beginning." They will calculate events on common principles, and deceive themselves into ruin. Blessed is he that watcheth.

Ver. 16. *And he gathered them together into a place called in the Hebrew tongue Armageddon, or the mountain of Megiddo, thus called because it shall be a place more remarkable for slaughter than Megiddo ever was.* Judges v. 19. 2 Kings ix. 27. and Zech. xii. 11. May our country, in that day, whether it be near or afar off, if not engaged on the side of the King of kings, be far from the mountain of slaughter! In this country, above most others, the civil and religious rights of mankind have been protected. Let us hope, therefore, that when the Judge of all the earth shall make inquisition for blood, that we shall find mercy; or if, with the rest of the nations who are to be purified by affliction, we must share in the cup of trembling, here is ground for confidence in prayer, that mercy may be mixed with judgment; for the judgment of God will be a judgment of proportion. Where there has been most oppression, where sin has been most triumphant, and especially where there has been most persecution of conscience, there will the heaviest woes fall. Let us therefore repent and seek God; this is at all seasons necessary, but an additional motive enforces it, when the signs of the times suggest some very signal crisis to be at hand. For whether men will see it or not, all things do not continue as they were from the beginning. † "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord."

It is but to read a few of those prophecies which speak of the wars and judgments of the latter times of the world, to conceive the most tremendous idea of the carnage which will be made of mankind, and of the fury of the vengeance then to be poured out. When the prophets describe these judgments, it is generally, though not always, under the names of

† Ps. xii. 5.



those nations which bordered upon *Palestine*, and which were the most inveterate and dangerous enemies of Israel, such as *Affyria*, *Egypt*, *Moab*, *Edom*, and others. This must be concluded, as *Lowth*, *Mede*, and others of our most able commentators argue, because those judgments which they denounce are often spoken of as decisive strokes, that should thoroughly vindicate the cause of oppressed truth and innocence, and put a final period to idolatry, and to all the miseries and oppressions of God's people. They are often represented as the immediate preludes of the restoration of Israel, and the season of universal peace.

To times yet to come are such prophecies as these to be referred. Isa. xiv. 24. "The Lord of hosts hath sworn, surely as I have thought, so shall it come to pass, that I will break the *Affyrian* in my land; then shall his yoke depart from off thee. —This is the purpose that is purposed upon the whole earth, and this is the hand that is stretched out upon all nations."

—Chap. xxvi. 20. "Come, my people, enter into thy chambers, hide thyself, as it were, for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity. The earth also shall disclose her blood, and shall no more cover her slain. In that day (chap. xxvii. 1.) the Lord with his sore, and great, and strong sword, shall punish leviathan, the piercing serpent, even leviathan that crooked serpent, and he shall slay the dragon that is in the sea." Chap. lxiii. 1—6.

"Who is this that cometh from Edom, with died garments from Bozrah?—I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?—I have trodden the wine-press alone, and of the people there was none with me, for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come." The

prophet

prophet *Joel*, also, prophesying of these calamities, says, (chap. iii.) “Behold, in those days, and in that time, (when God will shew wonders in the heavens, and in the earth, chap. ii. 30.) [namely, the political heavens and earth, states and kingdoms] when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, (which may mean any place where *the Lord will execute judgment*, for so the word *Jehoshaphat* signifies in the original, and by *valley* may be intended some low country, called in the 14th verse *the valley of decision*,) and will plead with them there for my people.” Ver. 9. “Proclaim ye this among the Gentiles, prepare war, wake up the mighty men, let all the men of war draw near, let them come up. Beat your plow-shares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. (Thy mighty angels, says Lowth, to discomfit thine enemies.) Let the heathen be wakened, and come up to the valley of Jehoshaphat, for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get ye down, for the press is full, the fats overflow, for their wickedness is great. Multitudes, multitudes, in the valley of decision.”

In Zech. xiii. 7—9. there seems to be a prediction of the same times. All are agreed that the *twelfth* and *fourteenth* chapters refer to the restoration, conversion, &c. of the Jews; nor is there but one objection, that is at all plausible, to the whole of this *thirteenth* being applied to the same times. Part of verse 7, at least the sense of it, is applied (Matth. xxvi. 31.) to the scattering of Christ's disciples at his death. *I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.* But this appears to have been only an accommodation of this passage, or of the sense of this and of other passages, a usual practice with the New Testament writers. [See Matth. ii. 15—17.

xiii. 35. John xv. 25.] Or our Lord might speak thus in conformity to a common-place maxim, "Smite the shepherd, cut off the leader, and his followers will disperse." The thread of the prophecy seems to require a different interpretation than what has been usually given to this passage. Unity of design should always be attended to in the study of the prophetic writings, as well as of other compositions; nor should we suppose so violent a break in the discourse of a prophet, as some suppose here, unless we should be involved in an evident contradiction without it.

In chap. xi. is predicted the rejection of the Messiah by the Jews, and their punishment and dispersion on this account. In chap. xii. we have their return and conversion. In the beginning of the xiii<sup>th</sup> the pardoning grace which shall be extended to them. Then follows the destruction of idolatry, and the contempt under which the antichristian clergy, who have the mark of the beast in their hands, (Rev. xiv. 9.) and who have worn garments to deceive the simple, shall fall, and the shifts to which they shall be reduced to escape the vengeance of mankind.

Verse the *seventh* is a call to the sword of justice to awake against the man of sin, *who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, shewing himself that he is God.* 2 Theff. ii. 4. He calls himself the *vicar* of Christ, and God's *vicegerent* upon earth, arrogating to himself the attributes and prerogatives of Deity, and is here therefore ironically called God's *fellow*, Against him is God's sword to awake, and the priesthood, and all those orders which have been his supporters, are to be scattered. *And in all the land two parts therein shall be cut off and die, but the third shall be left therein.* Great is to be the destruction, and great the trials of those who are not destroyed. But being brought to repentance, then is to be fulfilled that promise which is peculiarly appropriated to the latter days. Ver. 9. *They shall call on my name, and I will hear them;*



*them; I will say, It is my people; and they shall say, The Lord is my God.*

The *fourteenth* chapter more largely describes the destruction of God's enemies; and the happy days which are to follow, when, (ver. 21.) *There shall be no more the Canaanite in the house of the Lord of hosts.* Or, as the *Chaldee* and *Vulgate* translate the words, "There shall be no more any merchant in the house (the church) of the Lord of hosts." The Christian church shall no longer be made a market, where worldlings convert religion into a trade, and enrich and exalt themselves at the expence of the liberties and souls of mankind.

Ver. 17. *And the seventh angel poured his vial into the air, and there came a great voice out of the temple of heaven from the throne, saying, It is done.—And there were voices, and thundrings, and lightnings, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts, and the cities of the nations fell, and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath, and every island fled away, and the mountains were not found, &c.* There shall be unexampled convulsions of nations. And perhaps this vial may intend also, that God, in his providence, will cause the state of the air to be such that nature shall be thrown into terrible commotions, plagues shall be gendered, and famines occasioned, that thus blind and obdurate men, who would not see his judgments in war, may behold his hand in those more conspicuous tokens of his wrath which will affect the rich as well as the poor, and may be brought to repentance; and that the kingdom of satan, who is called the prince of the power of the air, shall now fall.

Babylon the Great, the mother of harlots and abominations of the earth, the source of oppressions and all tyrannies, falls; and not only the mother, but all her children, all the cities of the nations, all the tyrannic polities which have despised and oppressed the servants of God, and all mankind, and no place

is found for them. The beast and the false prophet are taken † and cast into a lake of fire, i. e. exemplary justice is inflicted on them, and now that œconomy of righteousness and peace

K

which

† Rev. xix. 20.

But perhaps some inquisitive mind may say, The beast of Rome, spiritual tyranny, and the false prophet, the beast of France, his great supporter, are taken, and exemplary justice is inflicted on them for their abominations, but the dragon, civil tyranny, is not taken with them. No; he arose first, and he will continue longest. But his career is short. Chap. xx. *And I saw an angel come down from heaven, having the key of the bottomless pit. And he laid hold on the dragon, that old serpent, which is the devil and satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled: and after that he must be loosed a little season.* Now commences the first resurrection as predicted by Ezekiel (ch. xxxvii.) Now the Jews, and others with them, will find that mercy which will be as life from the dead. (Rom. xi. 15.) And as Elias lived in John the Baptist, so shall the former confessors and martyrs live in the Christians of this generation. And they shall sit upon thrones of judgment, and act so much under the influence of gospel principles, and establish such systems of justice and righteousness, that tyranny, which has bound so many, shall itself be bound, and be cast into the bottomless pit. Now liberty and peace, righteousness and joy, will reign undisturbed, for what is here termed *a thousand years*; after which the dragon is to be loosed for a little season.

The events here predicted are evidently the same with those foretold in Ezek. xxxvii. xxxviii. and xxxix. and in Zech. xiv. What length of time then are we to understand by these thousand years? I suppose that all which is here said is figurative, and that the years are not what we generally understand by this term. I am inclined to judge thus for two reasons. Not only from a comparison of the different prophecies concerning the return of the Jews, the after persecutions of Gog and Magog, &c. which do not seem to allow of so long a term as a thousand years between the shutting up of the dragon and his loosing, but also from the general prophetic use of such terms. *Days, weeks, &c.* in the prophecies are generally used in a mystical sense, and for the obvious reason which has been mentioned. I suppose therefore, that by this thousand years, a thousand weeks or months are intended. Time only can ascertain this; but I think that the other prophecies restrain this period to a thousand weeks, or a little more than nineteen years. The proper and usual meaning of *ἔτος* is a year, but prophetically it may, perhaps, stand for any change or revolution of time. John was a Jew, let us therefore examine the Hebrew word for a year, and hear what Buxtorf says, *אָנָּה* Annus, ab iterationis dictus, quod sole ad punctum, unde digreditur operatur, redeunte, iteratur, & in se sua per vestigia semper volvatur & redeat. Now

seeing

which Jesus the Prince of Peace hath in charge, from his Father, to bestow on men, shall be established on immoveable foundations, till the consummation of all things; for not only human tyrannies shall perish, but the witnesses for the pure religion of Jesus shall be so increased and quickened by an energy from above, and such an influence from God attend his gospel, while all nature shall conspire to prepare men for repentance, that satan's empire shall be overturned, the earth be filled with the knowledge of the Lord, and they shall learn war no more. **EVEN SO COME LORD JESUS!**

seeing that the word *year* in Hebrew means a repetition, or a revolving round and returning by the same steps, this is as applicable to a week as a year.

Thus it appears probable from the prophecies, that after the bloody dragon, civil tyranny, whose horrid character no objects in visible nature are sufficiently vile to represent; after this crafty serpent, which is the devil and satan, has been confined for about nineteen years, he will again get out of his prison, and make a desperate effort against the kingdom of righteousness, peace, and joy; but he who, by his providential judgments, cast the beast and the false prophet into the lake of fire, will manifest himself in still more conspicuous judgments, and cast this dragon into the same place of torment, and thus put an everlasting end to all tyranny, *ecclesiastical* and *civil*.—Now a prospect opens, which transports the heart, and figures are used proportioned to the sublimity and felicity of the scenes which follow. Let the wise and pious anticipate by hope these happy days! We look for new heavens and a new earth, wherein dwelleth righteousness!!!

THIRD



## THIRD INQUIRY.

WE are now come to the *third Inquiry*, *Will all the numbers of Daniel and John, which refer to the state of things that we are looking for, agree with the present time?* Let us examine.

In discussing the numbers of Daniel, I shall not take up much time in examining questions, and in endeavouring to solve difficulties which might be started, nor in inquiring whether any of these numbers terminated in *Antiochus Epiphanes*. I think, and I have very respectable authorities on my side, that they refer to the overthrow of the papal apostacy, and all those systems of tyranny which have been so much at enmity with the kingdom of Christ, to the purification of the Gentile church, and to the restoration and conversion of the Jews. To save time, and to spare the reader's patience, I shall take some things for granted, which may be seen argued at length in more voluminous writings.

In the first place, let us consider Daniel's vision in chap. viii. It opens with the appearance of a *ram*, (ver. 4.) having two horns, pushing westward, and northward, and southward. This the angel interprets (ver. 20.) to be the kings of Media and Persia. The next object in the vision is an *he-goat*, (ver. 5.) which came from the west, with a notable horn between his eyes. This, the angel says, (ver. 21.) is the king of Grecia, the Grecian empire; and the great horn between his eyes, the *first king*, or kingdom, under Alexander, his brother, and two sons. This horn was broken, (ver. 8.) and after it came up four others; the four empires which sprung up out of the conquests of Alexander. *And out of one of them came a little horn*, (ver. 9.) *which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land, and by him the place of the daily sacrifice was taken away, and the place of his sanctuary*

*was cast down, &c. Ver. 13. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed.*

It seems natural to reckon these 2300 days (or years) either from the first part of the vision, the pushing of the ram, or [the latter end, the violences of the little horn, or from the time when Daniel saw the vision.\* If we calculate from the time when Daniel saw the vision, the termination of the 2300 years is past forty or fifty years; and the sanctuary is not cleansed. If from the latter part of the vision, (as understood of Antiochus) it will carry us to about the year A. D. 2130, which appears too far; for supposing the 1260 years power of the beast, predicted in the Apocalypse, were to be calculated from the time when the Pope became a temporal prince from the *exarchate of Ravenna* being given to him by Pepin, A. D. 755, or by Charlemagne A. D. 774, (some thinking that he was not a perfect beast till then) this would fall short of Daniel's number by more than a hundred years; but seeing that the power, idolatry, corruptions, and usurpations of the papacy were such, at least in the sixth century, as appear sufficient to denominate it a beast, and it is certain, that he began to rise much earlier; the most probable time for the fixing the commencement of Daniel's 2300 years, and that which will altogether agree best

\* Dr. Newton, Bishop of Bristol, concludes from verse 13, that these days are to be calculated from the beginning of the vision. "As the question was asked," says he, "not how long the daily sacrifice shall be taken away, and the transgression of desolation continue, but also, how long the vision shall last; so the answer is to be understood, and these two thousand and three hundred days denote the whole time from the beginning of the vision to the cleansing of the sanctuary." *Dissert. on the Proph.* vol. 1. p. 331. Dr. Lowth, in his comment on this passage, says, "The words may be rendered more agreeably to the Hebrew, thus: *For how long a time shall the vision last? the daily sacrifice be taken away, and the transgression of desolation continue.*

with the other numbers of Daniel, and the predictions in the Apocalypse, is the beginning of the vision, the pushing of the ram, by which is intended some distinguished exertions of the Persian empire for conquests. And to what period of that empire does this so well agree as to the times of Xerxes, and that particular push which he made when he invaded † Greece with an army of 2,641,610 fighting men, reckoning 517,610 on board his fleet, which consisted of 1,207 ships of the line of battle, 3,000 gallies, transports, victuallers, &c. beside the 220 ships which the nations on this side the Hellespont added, on board of which were 24,000 men? Of his land forces, 80,000 were horse. And besides this multitude, as many more are reckoned to have followed the camp, servants, eunuchs, &c. so that the whole number of people engaged in this expedition was at least 5,000,000. What a push was this for conquest! And (though he had been pushing for three or four years before, yet) nothing else forbidding it, what period could be more proper for the angel to begin his reckoning from? He passed the Hellespont B. C. 480: four years before this he pushed at Egypt and reduced it; the next year he prepared for this invasion; the following he entered into a league with the Carthaginians against the Greeks, and in the year 481 B. C. marches as far as Sardis, on his way towards Greece, where he winters, and in the spring passes the Hellespont.

Suppose we fix the year 481 B. C. for the commencement of Daniel's 2,300 years (allowing our chronology to be correct) this carries us to the year of Christ 1819, when the sanctuary and host are no longer to be trodden under foot, *i. e.* the land of Palestine is no longer to be in the possession of the enemies of the Jews, but they are to be restored, and the church freed from antichristian abominations.

But it may be objected, that as the Jewish year consisted but of 360 days, *five days* and a *quarter* short of our solar year,

† Prideaux's Con. Part I. Book 4. p. 233.



this will make a difference of *thirty-one* years short. To which I answer, A single Jewish year consisted but of 360 days, and when we consider three or four years only, this mode of reckoning may be admitted, but, as we have leap years to regulate our measurement of time, so had the Jews. When it was necessary they intercalated their month *Adar*; sometimes even a whole month, and this they were obliged to do to make their feasts of the *Passover*, *Pentecost*, and *tabernacles*, happen at their proper seasons. The Targum of Chron. xii. 32. says of the children of *Isaachar*, that "They were skilful in the knowledge of times, and wise to fix the beginning of the years; dextrous at setting the new moons, and fixing their feasts at their seasons." Hence it follows, that though the Jewish ordinary year is to be attended to when but a few years are under consideration, yet, in a long succession of time, they are not to be noticed, for by intercalations they amount to the same with solar years.

In Dan. xii. we have three different numbers. (The first agrees with that in chap. vii. 25.) Ver. 7. *I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever, that it shall be for a time, times, and an half time. Three years and a half, or forty-two months of years, viz. 1260. And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. Again, ver. 11. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Ver. 12. Blessed is he that waiteth and cometh to the thousand and three hundred and five and thirty days.* As the first number agrees with the predictions in the revelation of John, respecting the continuance of the power and prosperity of the antichristian beast: and as the numbers appear to contradict each other if they are confined to the tyranny of Antiochus, (though he might be pointed at as the type of Antichrist) I consider them as harmonizing with the New Testament predictions. Accord-  
ing

ing to Rev. xi. 2. the holy city is to be trodden under foot of the Gentiles *forty and two months*; and in ver. 3. the two witnesses are to prophesy *twelve hundred and sixty days* clothed in sackcloth. Chap. xii. 7. we have the same number, and in ver. 14. we learn that the woman was to be nourished in the wilderness for a *time, and times, and half a time*. Chap. xiii. 5. power is given unto the beast (the first beast remember, not the second) to continue or practise *forty and two months*. The same time, 1260 years, is intended by all these numbers.\*

But how can we reconcile those three different numbers of Daniel with the seven (two in Daniel and five in the Apocalypse) which agree?

In the first place, let it be allowed, that the convulsions which are to bring about the predicted *final* overthrow of Antichrist, began with the revolution in France in 1789, and then reckon thus.

Daniel's *time, times, and half a time* (1260 years) begin and end with the five numbers in the Apocalypse, and as they are 1260 years, and supposed to end at the French revolution, they must begin A. D. 529, and end in 1789. Daniel's 2300 years begin 481 years before Christ, and end in 1819, when some other great event, or events, will take place. The *beast* and the *false prophet* (Rev. xix. 20.) i. e. the papacy and the French tyranny, having previously been brought to an end, then, perhaps, the *dragon*, civil despotism, will be bound (Rev. xx. 2.) and the Jews, the dry bones in the valley of vision, (Ezek. xxxvii.) be raised to political life, and restored to their own land.—Daniel's 1290 years begin with his *time, times, and half a time*, and with the former five numbers of John in the *Apocalypse*, i. e. at the commencement of the reign of the beast, A. D. 529, and end

\* Here let me again remind the reader, that in the style of the prophets, a *day* is a year, a *month* thirty years, and a year 360 years, there being so many days in the Jewish month and year. A *time* is the same as a year; (Dan. iv. 16.) *times*, two years, and the *dividing of time*, half a year, which put together amount to 1260 prophetic days, or years.

with the former number, (2300) in 1819, and which they must, for they are to accomplish the same event, as may be seen by comparing Dan. viii. 13. with chap. xii. 11. This agreement deserves particular attention. His 1335 years (the end of which, according to him, will eminently be a blessed time) begin in the same year of Christ 529, and terminate in 1864, when perhaps the Jews are to be converted by that remarkable appearance of the Lord in their favor, which is predicted in Ezek. xxxviii. and xxxix. and in Zech. xii. and xiv. Thus the final attack on the beast commences in 1789. *Thirty* years are employed in the overthrow of the papacy, the Turks, and other tyrannies: a season, it is likely, of great calamities, but especially to the enemies of Christ's kingdom. The next *forty-five* years, to 1864, to which time Daniel's 1335 years extend, may be spent in gathering the Jews, (who, according to Jer. xvi. 16. will be unwilling to return to their own land) and in purifying them by those trials which, according to the † prophets, are to take place on their first return; as well as in purifying, and in bringing to an end all the sects and parties of the Gentile Christians; and which may be effected by that greater light which is to shine upon the Christian church in the latter days, previous to that greater glory and superior state of felicity which is to commence perhaps, (as we have conjectured from Daniel's number of 1335) about the year 1864, on the conversion of the Jews, and of those heathen nations not before gathered to Christ.

But, perhaps it may be asked, What arguments are there which favor the conjecture of the 529th year of Christ being that from which the power of the beast is to be dated? I own I have put this year down by accident, as the measurement back from 1789. To demonstrate, that in this year he came to such a state of maturity (for this mystery of iniquity was forming in

† Jer. xxx. 3—8. 11—16 Ezek. xx. 32—38. xxxv. 24, 25, 31, 33. Zeph. iii. 7—14. Zech. xii. xiii. xiv.



the apostles days,† and continued to grow for ages) as to constitute him a beast, is not essential to the making good our hypothesis. But though no man, from the history of past times, can determine the exact year from which God dates the kingdom of antichrist, yet there are good reasons from which a probable conjecture may be formed, that it was as early as the *sixth* century.

The apostle Paul, speaking of that which hindered the progress of this *wicked one*, says, (2 Theff. ii. 6—12.) *The mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way; and then shall that wicked one be revealed, &c.* Our most approved commentators suppose, that by *he who letteth*, the imperial power is intended, and that we must not expect to find this *wicked one* arrived at maturity till the fall of the western empire. This took place A. D. 476. Soon after this therefore we may expect the ecclesiastical tyranny to be matured.

Some of our most able critics, as Bishop *Newton* and Mr. *Lowman*, are of opinion, that by the wound which the first beast received, chap. xiii. 3. we are to understand the blow which was given to the majesty and power of Rome, by subjecting it to the exarchate of Ravenna; and that by its being healed, is intended its restoration to its former dignity, by *this* exarchate being given to the Pope, by which he became a temporal prince. Now, this wounding took place A. D. 568, and continued 206 years. If this be well considered, it tends much to strengthen our argument; for though, when the Pope was made a temporal prince, at the time of this healing, the world wondered more than ever after the beast, (Rev. xiii. 3.) yet the papal beast existed before, and this only gave him increasing eclat. But farther to confirm our hypothesis, consider the state of society, and particularly the state of what was called the church, in this sixth century. Now, magistrates were tyrants, and priests were

† 2 Theff. ii. 7.

wicked, superstitious, and intolerant, beyond any former age. Now, numberless laws and regulations were obtruded upon the church by human authority, which at once violated the authority of Christ, defaced Christianity, and robbed Christians of their dearest liberties. And in this very year 529, which we are looking for, the *Justinian code* was first published, by which those powers, privileges, and immunities were secured to the clergy; that union perfected between things civil and ecclesiastical, and those laws imposed on the church, which have proved so injurious to Christianity, and so calamitous to mankind. And which code, through the zeal of the clergy, has been received, more or less, as the foundation of the jurisprudence of almost every state in Christendom; and that not only in things *civil* but *ecclesiastical*; and by this means, as some author has observed, the old fancy of the Romans, about the eternity of their command, is thus far verified. We may add also, that this same *Justinian*, if not in 529, yet as early as 534, declared the Pope the head of all churches; all were to be subject to his judgment, but himself to be judged by none.\*

That this pamphlet, which is already larger than intended, may not be swelled into a volume, permit me to refer to *Mossim's Eccle. Hist. Cent. VI.* and especially part II. chap. 2d, 3d, and 4th. All sorts of absurdities were imposed, the grossest ignorance and wickedness prevailed among the clergy; the Bishop of Rome grasped at absolute authority over conscience, and unlimited supremacy over the whole Christian church; and though he did not altogether succeed in the east, in this western part of the world, where the scene of John's visions

\* Mr. Mann, explaining the heads of the Roman beast, writes, "Quis igitur rex septimus erit? Nimirum ipse papa. Nam ex quo A. D. 534, eum ecclesiarum omnium caput declaravit Justinianus, alii omnium iudicem, ipsum a nullo judicandum, tanta reverentia & obsequio ab imp. ipsis cultus est, tanta auctoritate ipsos subinde reprehendit, interdum etiam anathemate perculit, ut non minus dicendus sit regnasse in spiritualibus, quamvis se subditum semper servumque se eorum diceret, quam in temporalibus imperatores," &c. See *Bishop Newton's Dissertation*, vol. ii. p. 333.

chiefly lay, his dominion was acknowledged, and parasitical panegyrist, among other blasphemous assertions, maintained, that the Roman Pontiff was constituted judge in the place of God, which he filled as the vicegerent of the Most High; so that now was fulfilled that prediction of the apostle, 2 Theff. xi. 3, 4. *As God he sitteth in the temple of God, shewing himself that he is God.* Now, the wicked were taught that remission of sins was to be purchased by their liberalities to the church and its ministers; now those doctrines which taught men the worship of saints and images, the efficacy of observing human rites and institutions towards the attainment of salvation, the power of relics, and a thousand more errors and absurdities were brought to perfection. Now did monkery over-run the world, and marriage was forbidden, as unworthy of those who aspired to be saints.—And in this very year 529 also, a new order of monks, which in a manner absorbed all the others established in the west, was instituted by *Benedict of Nursa*. In process of time, this order having acquired immense riches, they sunk into luxury, intemperance, and sloth; abandoned themselves to all sorts of vices; extended their zeal and attention to worldly affairs; insinuated themselves into the cabinets of princes; took part in political cabals and court factions; made a vast augmentation of superstitious rites; and, among other meritorious enterprizes, laboured most ardently to swell the arrogance, by enlarging the power and authority, of the Roman Pontiff. This and the other monastic orders, (sinks of ignorance, indolence, and vice!) were the fountains from whence issued all sorts of abominations, and the rivers which carried superstition, oppression, and violence, to all parts of the earth. They taught princes to tyrannize, and the people to cringe.

Was not the time of the publishing of the forementioned code of Justinian, and of the rising of this order of monks, a period, in the history of the apostacy, in which we may suppose the Almighty, with distinguished propriety, to begin to reckon the 1260 years of the beast's power, and the treading



down of the holy city? The conjecture is probable *a priori*: but, if present events, and these compared with other events, agree to recommend this date, 529, the probability is much increased.

To say no more of this concurrence of several numbers, thus issuing from different periods, and these the most interesting in the history of nations, and of the church, and yet harmonizing in their termination so conformable to what the prophets seem to point out, respecting the events of the last days; a concurrence which is not the effect of labored contrivance, as some, at first sight, may imagine, but the natural and necessary consequence of taking the French Revolution, in 1789, as the termination of the 1260 years of the prophets, and the point from which to measure all their other numbers, is a circumstance which gives great probability to the hypothesis, that the time is arrived for the downfall of the antichristian tyranny, *when God will rebuke the nations, and they shall learn war no more; † when he will consume the idolatrous and persecuting man of sin with the spirit of his mouth, and utterly destroy him with the brightness of his coming. ‡*

† Isa. ii. 4.

‡ 2 Thess. ii. 8.

# A SYNOPTICAL TABLE OF PROPHETIC NUMBERS.

The 2300 years, Dan. viii. 14. which comprehend the length of the vision from a distinguished pushing of the Persians for conquest, to the cleansing of the sanctuary, begin in the year	B.C. 481	when Xerxes set out to invade Greece, with 5,000,000 of followers, and whose wars were prefigured, Dan. viii. 4, 20. by the pushing of a ram, and end in the year	A.C. 1819	
The 1260 years, Dan. vii. 25. xii. 7. Rev. xi. 2, 3. xii. 6, 14. xiii. 5. the period of the prosperity of the papal beast, till the commencement of the decisive attack on his usurpations, begin in the year	A.C. 529	When the code of Justinian (the strong-hold of clerical tyranny) was first published, and about which time this same emperor declared the Bishop of Rome the judge of all, but himself to be judged by no one, and when also the order of Benedictine monks, the great support of the papacy, was founded; and end in the year	A.C. 1789 when his prosperity terminates.	When the transgression of desolation shall end, (Dan. viii. 13.) and the abomination which hath made desolate the church of Christ, and the nations of the earth, shall be brought to a period. (Dan. xii. 11.)
The 1290 years, Dan. xii. 11. which comprehend, beside the 1260 years, 30 years more for the conflict with antichrist, begin in the same year	529		and end in the year	1819
The 1335 years, Dan. xii. 12. which are to bring to a still more blessed period, begin in the same year	529			and end in the year A.C. 1864
The Witnesses (Rev. xi. 7.) are slain by Lewis XIV. when he repealed the Edict of Nantz, and tormented, plundered, banished, and murdered, near 2,000,000 of his Protestants, in the year	A.C. 1685	But who, after being politically dead three lunar days and a half, or about 105 years, begin to revive in the year	A.C. 1789	When the French Constituent Assembly declared for civil and religious liberty.
Thus the decisive attack of the Witnesses, for civil and religious liberty, upon the errors, usurpations, and tyrannies of the papal beast, commences in the year	A.C. 1789			
To destroy the papacy, and other antichristian despotisms, at least, so far as to make way for the restoration of the Jews, and to prepare mankind for greater blessings than have ever yet been known upon earth, will take <i>thirty</i> years, the period for the executing the judgments predicted in Isa. xxvi. 20, 21. xxvii. 1. Joel iii. 9—15. Zeph. iii. 8. as also for the gathering the vintage and pouring out of the vials, which are to be the means of cleansing the sanctuary	30			
To gather and try the Jews preparatory to their conversion, to destroy the remains of tyranny, and to purify and enlarge the Gentile church, will occupy <i>forty-five</i> years more; at the end of which, it is likely, there will be that glorious appearance of the Lord in favor of his servants, promised in Ezek. xxxviii. xxxix. and Zech. xii. 8—14. xiv. and, it is probable, in Rev. xx. 9. Now the Jewish nation is born at once, (Isa. lxvi. 8.) and the distant heathens are to be converted to Christianity. (Isa. lii. 10—15. Jer. xvi. 19. Ezek. xxxix. 21.) This is the time of which Daniel says, <i>Blessed is he that cometh to it</i> , and which is the year	45 1864			



## C O N C L U S I O N.

WHAT remains, but that the reader, unbiaſſed by a party ſpirit, ſeriously revolve in his mind, the proofs which have been adduced, of that tyranny which has ſo long been exerciſed in France, to the grievous oppreſſion of the people of that country, and to the great injury of ſurrounding nations, *being* that beaſtly power which, according to God's word, was to ſlay the witneſſes for truth and liberty; and whether the time for their riſing from their civil and political death be arrived? The conſequences connected with the truth of this fact are unſpeakably intereſting to every nation in Europe, and even to all the world.—Are the diſtreſſing calamities which we have heard of, chaſtiſing judgments for ſin? Their cry, to all ſurrounding nations, is, † *Prepare to meet your God*.—Let every man and every nation—**REPENT and REFORM:**

God hearkeneth to hear if any man repent him of his wickedneſs, ſaying, What have I done? (Jer. viii. 6.) Let every one, then, break off his ſins by righteouſneſs—let the church return to its primitive purity, and its firſt love—let every government reform its abuſes, and by the practice of juſtice and mercy break every heavy yoke, and make the wilderneſs and the ſolitary place glad. Thus might they expect a bleſſing. But if men be ſtill incorrigible in ſin, if ſyſtems of oppreſſion, perſecution, and war, be ſtill perſiſted in, if the nations league themſelves with papal antichriſt, for the purpoſe of ſupporting him in his corruptions, robberies, uſurpations, and tyrannies, in vain will they truſt in the wiſdom of their counſellors, the multitude of their riches, or in the power of their numerous fleets and armies. He that ſitteth in the heavens will have them in deriſion. When they take counſel, he will bring it to nought; when they aſſociate themſelves, he will break them to pieces.—

† Amos iv. 12.



*The Judge standeth before the door.* And without **REPENTANCE** and **REFORMATION** his judgments will speedily come.

It is the duty of every member of the community to contribute what in him lies to the peace and happiness of his country. Who are the best friends both of our king and constitution? and, who perform the best services to their fellow-citizens? They who exert all their power to perpetuate imperfections and abuses, and who flatter where they ought to condemn; or those who plead for timely reform, that we may ward off the evils inseparable from revolutions, and who lift up their voice against the crying crimes of the nation, that men may repent, and thus the displeasure of God be averted, and his blessing continued to future generations? Who promote most the general interest and happiness;—they who labour to blind mankind and pervert their judgments; or those who invite them to dispassionate examination, that they may beware of precipitating themselves into destructive measures;—they who, either by riot and intemperance, or by misrepresentation and calumny inflame the passions of men, that they may engage them to forward their own interested views; or those who exhort them to serious thoughtfulness, and a peaceable pursuit of those measures which may prolong the quiet and prosperity of our country? *He that speaketh truth sheweth forth righteousness; but a false witness deceit.*

I may have failed in the execution; but my aim has been to serve my king and country, and to promote our common happiness, by investigating a most interesting subject. In doing it, I believe that I have performed, though a small, yet an acceptable service to God.—May it be a useful one to my countrymen! With a heart agitated and overflowing with anxious concern, I pray that the war which threatens us, may be averted; and that the angry clouds which are gathering around may sweep by this long favored country, and spend their stores of vengeance *only* on the heads of inveterate oppressors.